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ARTICLE I.

JEWISH PROPAGANDA IN THE TIME OF CHRIST.

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The words of Christ, "woe unto you Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves," (Matt. 23 : 15), imply that even before he gave his royal command to go and to teach all nations, a missionary activity was in vogue which indeed, but for its moral consequences, would neither have deserved nor drawn down the denunciation of a "woe." We cannot imagine that the words of Christ were directed to conversion to the God of Israel—for his very type, Jonah the prophet\* was sent to the Ninivites to

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\*Concerning the book of Jonah, Delitzsch beautifully remarks: "This little book, which is in such real earnest as to the universality of the divine grace, is in the Old Testament like a jewel which has fallen down from heaven. It is a self-justification of the God of Israel against the misconception that he is the exclusive national God of the Jews. It brings to the ground the heathenish conception of Israel's God, and with it the modern rationalistic conception. It is a divine vindication of the heathen against Jewish arrogance and pride of nationality. This book of Jonah, whose name means the Dove, is like a dove sent forth from Israel to bring to the Gentiles the olive branch of peace."

call them to repentance and to faith in the God of Israel—but to proselytism to the sect of the Pharisees. The Sadducees were too indifferent to be concerned in the spiritual welfare of their co-religionists and the gentile-world at large. Religiously their influence was of no account, and with the destruction of Jerusalem they disappear from the theatre of Jewish history. Different however it was with the Pharisees. They commanded the masses, and especially the female world, as Josephus, (Antt. XIII. 6; XVII. 2, 4) tells us. To belong therefore to the Pharisaic fraternity was a sign of orthodoxy, and though not all were scribes, yet all would pray: "O God, I thank thee that I am not as the rest of men." We thus understand the denunciation of Christ, who speaks of the efforts of the Pharisaic propaganda. If it be asked how it was effected, we must look for an answer outside of the New Testament. The rich Palestinian—Jewish and Græco-Jewish literature, including the literature of heathen writers, is our clew, and in connection with our subject this *terra incognita* appears in a new light. Our theme divides itself as follows: *I. Political and social position of the Jews in the Græco-Roman world; II. Jewish Propaganda; III. Heathen attacks; IV. Effects of the Propaganda. Proselytes.*

#### I. POLITICAL AND SOCIAL POSITION OF THE JEWS IN THE GRÆCO-ROMAN WORLD.

At the time of which we speak, the Jews were to be found not only in Judea, but also in the neighboring countries. We get an idea of the extent of the dispersed Jews when we examine the different documents. Thus we learn from the first book of the Maccabees, which was composed about 141 B. C., that Jews lived at Sampsame in Pontus, in Sparta, Delos, Myndos, Sicyon, Caria, Samos, Pamphylia, Lycia, Halicarnassus, Rhodus, Phaselis, Cos, Side, Aradus, Gortyna, Cnidus, Cyprus, Cyrene.\* Philo states that Jerusalem is the metropolis "not only of the country of Judea, but also of many, by reason of the colonies which it has sent out from time to time into the bordering districts of Egypt, Phœnicia, Syria in general, and especially that

\*Macc. 15 : 22, 23.

part of it which is called Cælo-Syria, and also with those more distant regions of Pamphylia, Cilicia, the greater part of Asia Minor as far as Bithynia, and the furthestmost corners of Pontus. And in the same manner into Europe, into Thessaly, and Bæotia, and Macedonia, and Aetolia, and Attica, and Argos, and Corinth, and all the most fertile and wealthiest districts of Peloponnesus. And not only are the continents full of Jewish colonies, but also all the most celebrated islands are so too, such as Eubœa, and Cyprus, and Crete. I say nothing of the countries beyond the Euphrates, for all of them except a very small portion, and Babylon, and all the satrapies around, which have any advantages whatever of soil or climate, have Jews settled in them."\* And in another place he remarks: "For no one country can contain the whole Jewish nation, by reason of its populousness; on which account they frequent all the most prosperous and fertile countries of Europe and Asia, whether islands or continents, looking indeed upon the holy city as their metropolis in which is erected the sacred temple of the most high God,"† etc. Strabo says: "It is not easy to find a place in the world that has not admitted this race, and is not mastered by it,"‡ and a century and a half before the Christian era, the Jewish Sibyl speaks of the Jews as

κ "Crowding with thy numbers every ocean and country."§

From the Acts of the Apostles we know that at the Pentecost there were present "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Cretes and Arabians,"¶ and from the very same Acts we also learn of Jews in other places, as in Damascus, Antioch, Athens, etc. We thus find the Jews in Africa, Asia and Europe. In the Talmud, too, a number of diaspora places are mentioned, the most prominent of which for the later development of Ju-

\**Legatio ad Cajum* §36 (Bohn's trans., vol. IV., 161).

†*In Flaccum*, §7 (Bohn IV., 70).

‡In Josephus *Antt.* XIV. 7. 2.

§*Orac. Sibyll.* III., 271.

¶Act 2: 9-11.

daism were Pumbaditha,\* and Sora.† These, however, concern us not here.

How did the Jews get to these places? Since time immemorial they had been thrown upon the heathen world. The Assyrian and Babylonian captivity had the effect that a wholly different impulse was given to the current of Jewish life. In worldly pursuits the Jews soon became one with the nations among whom they lived, and thus it came to pass when Cyrus and subsequent kings of Persia allowed them to return to their country, that only a handful made use of this privilege, while the remainder made their homes in every land to which they had been drifted by the wave of conquest, and thus they were soon to be found everywhere. Concerning the "Ten Tribes," Josephus himself writes that they are beyond the Euphrates in an immense multitude, not to be estimated by numbers,‡ and whether they ever would return was still a matter of controversy in the second century after Christ. "The ten tribes," we read in the Mishna, "shall never return again, as it is written 'and he cast them into another land, as this day.§ As 'this day, goeth and doeth not return again, so they also go and do not return. This is the view of Rabbi Akiba. But Rabbi Eliezer, "As the day becomes dark and has light again, so the ten tribes, to whom darkness has come; but light shall also be restored to them."|| We thus see that only a small number of the tribes of Judah and Benjamin had returned with Ezra and Nehemiah; and with them also a few of the other tribes.¶

The conquests of Alexander the Great brought the Jews in contact with the Greek world. It was his ambition of life to give to the civilized world a unity of language, and to achieve this, he everywhere desired to produce a fusion of the heterogeneous elements under his sway. This was done by his successors, especially the Ptolemies, who did their utmost to promote the immigration of Jews into Egypt, where they enjoyed the

\*See my Art. in McClintock & Strong's Cyclop. s. v.

†See my Art l. c., s. v.

‡Antt. xi., 5, 2.

§Deut. 29 : 28.

||*Sanhedrin* x., 3.

¶See Luke 2 : 36, where the prophetess Anna, of the tribe of Asher, is mentioned.



same privileges as the Greek inhabitants, yea, they were even preferred to the Egyptian aborigines, who, being once vanquished, were treated as such by their rulers.

The contact of Jew with Greek was fruitful of momentous consequences. The vast majority of these Jewish settlers adopted the Greek language, and forgot that Aramaic dialect which had been since the captivity the language of their nation. These Greek-speaking Jews called "Hellenists," produced a literature of their own, and which is called *Hellenistic* from the fact of its being written in Greek, in opposition to the Palestinian, because written in Hebrew. But we will not anticipate. Returning to Egypt we find the Jews spread from the Libyan desert in the north to the borders of Ethiopia in the south. But the greatest number of Jews resided at Alexandria where three worlds met: Europe, Asia and Africa—which was, next to Rome, the second town for commerce and political importance and, in the same manner, next to Athens, the second for arts and sciences. Of the five parts of Alexandria the Jews occupied almost two; especially the quarter called Delta, situated on the sea-shore, was entirely inhabited by them, that—as Josephus tells us—they might live without being polluted (with the Gentiles), and were thereby not so much intermixed with foreigners.\* As an Egyptian ruler had granted them the right of inspection over the navigation of both sea and river,† they availed themselves of the opportunity thus offered to carry on a large trade by sea; and prosperity, together with a refined mode of life, was the fruit of activity. But commerce was in no wise their exclusive occupation. There were among the Alexandrian Jews tradesmen and artists, and if any artists were wanted for the temple in Jerusalem, they were always called from Alexandria,‡ just as they were formerly obtained from Phœnicia. They acquired also the Grecian art of war and policy, as well as the melodious Greek language, and at length absorbed themselves in Grecian erudition and philosophy, so that many of them understood Homer and Plato quite as well as they did Moses and Solomon, while others as statesmen and generals rendered great services to the rulers of

\* *War*, II, 18, 7.

† *Against Apion*, II, 5, towards the end.

‡ Talmud, *Yoma* fol. 38, Col., 1; *Erachin* fol. 10, Col. 2.

Egypt.\* Thus the Jewish congregation of Alexandria was admitted to be a strong pillar of Judaism. At the head of the Egyptian Jews was a chief president, with high judicial powers, bearing the Grecian name *Ethnarch*, whose authority was similar to that of the "Archon" of independent critics.† He had to see to the proper payment of taxes of all the Jews, whom he was bound to protect under all circumstances. Besides him there existed also a high council (*γερονσία*,) a fac-simile of the Jerusalem one, being composed of seventy members, who managed all religious affairs.‡

In every part of the town houses of prayer, called *προσευχαί* were erected, among which the building occupied as the chief synagogue was noted for its artistic style, elegance, and beautiful endowments. The artisans did not sit there promiscuously, but each guild had its own place, in order that any stranger entering the synagogue might at once recognize his guild and be able to join his colleagues. The Talmud|| gives the following graphic description of the synagogue in Alexandria: "He who has never seen the double hall of Alexandria has never beheld the majesty of Israel. It rose like a great palace (*basilicia*); there was colonnade within colonnade; at times a throng of people filled the building twice as great as that which went out of Egypt with Moses. There were seventy golden chairs within inlaid with precious stones and pearls, according to the number of the seventy elders of the Sanhedrim. Each of these cost twenty-five millions of golden denarii. In the midst arose an *Alhaura* of wood on which stood the choir-leader of the synagogue. When any one rose to read in the law, the beadle waves a linen banner, and the people answered 'Amen.' At every benediction which the reader spoke, the banner was used, and the people answered 'Amen.' Like the Temple of Jerusalem, so this famous sanctuary was destroyed between 115-117 A. D. The houses of prayer in Alexandria were also houses of instruction, for on every Sabbath and festival discourses were held by those well versed in Scripture, who

\*Josephus, *Apion* II., 5; *Antt.* XIII., 10, 4; 13, I, 2; XX., 7, 3.

†Strabo in Josephus *Antt.* XIV., 7, 2.

‡Philo, in *Flaccum*, §10.

||Talmud *Succah*, fol. 10, col. 2.

explained in the Greek language the appointed portion of the Pentateuch which had previously been read to the congregation.

During the Syrian oppressions, many prominent Jews came from Judea to Alexandria. The most eminent among them was Onias, the youngest son of Onias III., the last legitimate high-priest, who when his aged father was murdered, thought himself no longer safe in the mother country. The king of Egypt received him very favorably, and Onias rendered him, as general many important services.

When, soon afterwards, the Temple was defiled by the Syrians, and especially when Alcimos was illegally made high-priest, Onias resolved to erect a lawful temple in Egypt, in place of the one defiled in Jerusalem, and whose high-priest he himself should be. The reigning king, Ptolemy VI., Philometer, gave him for the purpose a plot of land in the neighborhood of Heliopolis, four and a half geographical miles north-east of Memphis, in the land of Goshen, where once Jacob's descendants had dwelt till the departure from Egypt. In the small town of Leontopolis, on the ruins of an Egyptian idol-temple, where once animals had been worshiped, Onias built a sanctuary for the only One God. "The general style of the sanctuary was (apparently) not Jewish but Egyptian. A huge tower rose to the height of sixty cubits. There were no obelisks, but it was approached by the usual long colonnade of pillars. The altar alone resembled that of the Jewish temple. But instead of the candlestick a golden chandelier was suspended from the roof by a golden chain. A circuit of brick walls inclosed it, and the ruins of these it is that still form the three rugged sand hills known by the name of 'the mounds of the Jews.' It was a bold attempt to form a new centre of Judaism; and the attempt was supported by one of the earliest efforts to find in the poetic language of the ancient prophets a local, prosaic, and temporary application. In the glowing prediction of the homage which Egypt should hereafter pay to Israel, Isaiah (19: 18, 19) had expressed the hope that there should be five cities in Egypt speaking the language of Canaan and revering the Sacred Name, and that one of these should be the sacred City of the Sun."\* What

\*Isa. 19: 18, the A. V. translates "city of destruction," which according to some odd. may also mean "city of the sun."

had been indicated then as the most surprising triumph—the conversion of the chief sanctuary of the old Egyptian worship to the true religion—was seized by Onias as a proof that in the neighborhood, if not within the walls, of the Sun City,—which the Greeks called Heliopolis, and which the Egyptians called On—there should rise a temple of Jehovah. The very name of On was a likeness to his own name of Onias. The passage in Isaiah was yet further changed to give the city a name more exactly resembling the title of Jerusalem. As the city of the Palestinian sanctuary was called the Holy City, the City of Holiness, so this was supposed to have been foreseen as the righteous city—the City of Righteousness.\* It was, moreover, close within the view of that sacred college where, according to Egyptian tradition, Moses himself had studied. But a worship and a system so elaborately built up on doubtful etymologies and plays on ambiguous words was not destined to long endurance; and, although an ample patrimony was granted by the Egyptian kings for the endowment of this new pontificate, and although the territory round was long called the “Land of Onias,” and the sanctuary lasted for three centuries, it passed away under the pressure of the Roman government, and left no permanent trace even on the Alexandrian Jews. The failure of such a distorted prediction is a likeness of what may be in store for equally fanciful applications of sacred words and doubtful traditions in more modern times.”† Although the Egyptian Jews considered the temple of Onias as their centre, whither they all went on pilgrimage during the festivals and took their sacrifices, yet they never placed it on par with the one in Jerusalem. They, on the contrary, honored Jerusalem as the most sacred capital of all Judaism, and its temple as a divine place. As soon as the latter received its former dignity after the Syrian wars, they fulfilled toward it all their religious obligations in sending yearly their contributions by their own deputies, and made pilgrimages to Jerusalem, while the priests at Leontopolis, before marrying, always consulted the official archives in Jeru-

\*This appears in the Sept. translation of Isa. 19: 18, 19, πόλις Ἀσεδὲν.

†Stanley, *Lectures on the Jewish Church*, III., 281 seq.

salem to ascertain the purity of descent of their intended wives.\* But the Jews of Jerusalem were, nevertheless, dissatisfied with this foreign temple; and although they did not exactly condemn it, yet they maintained that it was opposed to the express determination of the law.† The priests of the temple of Onias were not permitted to do service in Jerusalem, but they were not deprived of their priestly dignity, and received their share of contributions belonging to their priests.‡

We have thus far spoken of the Jews in Egypt, especially of Alexandria. In order to be complete we have to direct our attention to the Jews in Rome.

The origin of the Jews in *Rome* is very obscure. If credence is to be given to a reading in Valerius Maximus, as it is found in two epitomists, the Jews were already in Rome in 139 B. C. But we know for certain that the first settlement of the Jews at Rome was under Pompey (B. C. 63), when vast numbers of slaves were brought to the capital. These slaves were publicly sold in the market, but they proved an unprofitable and troublesome acquisition. They clung so tenaciously to their ancient customs, that it was impossible to make them conform to the ways of the heathen householders § Their Roman masters deemed it prudent to give their Jewish slaves their freedom. These freedmen or *liberti* formed the nucleus of the Jewish communities in Rome, which soon were reckoned among the unendurable plagues of the capital's life.

The principal Jewish quarter of Rome was situated on the other side of the Tiber||—that is to say, in the poorest and dirtiest portion of the city,¶ probably in the neighborhood of the present *porta Portese*. The first colony had been reinforced by numerous emigrants.\*\* “These poor people embarked by hundred at the *Ripa*, and lived among themselves, in the district adjoining the Trastevere, serving as porters, petty dealers, exchanging matches for broken glass, and presenting the proud

\*Josephus, *Apion*, I., 7

†Deut. 12 : 13.

‡Mishna Menachoth XIII., 10. §Philo, *Legat ad Cajum* §23. ||Ibid.

¶Martial I., XLII., 3; VI. XCIII., 4; Juvenal, XIV., 201, seq.

\*\*Joseph., *Antt.* XVII., 3, 5; II., 1; Tacitus, *Annales* II., 85.

Italian population a type which was later destined to become too familiar to them—that of the beggar master in his art. A Roman who respected himself never entered these abject districts. It was like a precinct sacrificed to the despised classes and to infectious purposes. The tanneries and fermenting troughs were located there. Therefore these wretched people lived quite peaceably in this abandoned corner, in the midst of bales of merchandise, low public houses, and the litter-carriers' "Syri," who had their headquarters there. The police only entered there when the disturbances were bloody, or took place too frequently. Few districts of Rome were so free; politics had nothing to seek there. In ordinary times, the religion was not only practiced there without obstacle, but propaganda was there with every facility.\*

In the year 59 B. C., the Jewish element already formed an important factor in Rome. For when Cicero delivered his memorable oration to vindicate Flaccus, and perceived a large number of Jews in the audience, he delivered his speech in a low voice.† Under Julius Cæsar they must have enjoyed great privileges, for at his death the Jews of Rome gathered for many nights, waking strange feelings of awe in the city, as they chanted in mournful melodies their Psalm around the pyre on which Cæsar's body had been burnt, and raised their pathetic dirges.‡ At the time of Augustus, the number of Jews residing at Rome already amounted to several thousand. Tacitus gives their number at 4,000, and Josephus tells us that 8,000 were present when Archelaus (4 B. C.) appeared before Augustus.§

The first direct persecution of the Jews occurred under the reign of Tiberius (A. D. 19), who sent 4,000 Jewish youth against the robbers of Sardinia, purposely exposing them to the

\*Renan, *Saint Paul*, p. 93. (New York, 1887.)

†*Pro Flacco*, c. 28. His words are: "Next in order is that odium (caused by the seizure) of Jewish gold. \* \* You know what a band there is of them, with what concord it acts, how much it can accomplish in (our) assemblies. I will lower my voice so that only the judges can hear. For there are not wanting some who would incite them against me and against every prominent man; whom I will not assist so as to make it easier for them."

‡*Suetonius*, Cæsar, 84.

§*Antt.*, XVII., 11, 1; *War*, II., 6, 1.

inclemencies of the climate,\* and who banished all the others from Rome.† The ground of this decree is stated to have been the emperor's desire to suppress all foreign superstitions, more especially the Jewish, which numbered many proselytes. Josephus mentions as the cause of Jewish exclusion an incident utterly insufficient to justify such wholesale proscription. The story runs thus: A certain Jewish impostor, who acted as a rabbi at Rome, had, in concert with three other Jews, succeeded in proselyting Fulvia, a noble Roman lady. On pretence of collecting for the temple, they received from her large sums, which they appropriated to their own purposes. The fraud was detected, and Tiberius, who had been informed of the thing by Saturninus, the husband of Fulvia, ordered all the Jews to be banished out of Rome. Four thousand were sent to the island of Sardinia, but a greater number of them, who were unwilling to become soldiers on account of keeping the laws of their forefathers, were punished.‡

According to Philo,§ the persecution of the Jews took place at the instance of Sejanus, who at that time was high in the emperor's favor. After the death of Sejanus, the Jews were allowed to return to Rome (31 A. D.) to be oppressed by Caligula. Claudius (A. D. 41-45) again banished them from Rome, probably on account of the disputations and tumults excited by them in consequence of the spread of Christianity.|| Yet here, as elsewhere, oppression and persecution seemed not to be the slightest check on their increase, for from Jewish inscriptions and tombstones which of late have been brought to light, we can see that the Jews had once a flourishing and influential congregation at the capital of the world, for, in the words of Dion Cassius, the Jews a nation often oppressed yet they increased to such a degree that they effectuated the free exercise of their customs.¶

\* Tacitus, *Annales* II., 85, where he also says: "If they perished by the severity of the climate, the loss would be a cheap one."

† Besides Tacitus, I. c., comp. Suetonius, *Vita Tiberii*, 36.

‡ *Antt.*, XVIII., 3. 5.

§ *Legatio ad Cajum*, §24.

|| Suetonius, Claudius, 25: "Judæos impulsore Chresto assidue tumultuantes Roma expulit."

¶ Dion Cassius, XXXVII., 17.



The Transtevere district was not the only one inhabited by the Jews. They soon occupied other parts of the city, for Juvenal complains bitterly that the beautiful and poetic grove of Egeria, was let out to mendicant hordes of Jews, who pitched their camps, like gypsies, in the open air, with a wallet and a bundle of hay for their pillow as their only furniture.\* In Rome, as everywhere, the Jews enjoyed full religious liberty. They had their own jurisdiction which decided on religious matters, and because the Jewish residents were spread over every quarter of the city, they had quite a number of synagogues, and from inscriptions we become acquainted with at least seven such synagogues. "The synagogues," says Renan, "presented the most complete organization known." The titles of 'father and mother of the synagogue' were highly prized. Rich female converts assumed biblical names; they likewise converted their slaves, had the Scriptures explained to them by the doctors, constructed places for prayer, and showed themselves proud of the consideration that they enjoyed in this little world."

Besides religious liberty, the Jews also enjoyed many other privileges. In virtue of edicts which were issued at different times, they were not to be disturbed in the observance of their Sabbaths and feasts, nor in their other religious ceremonies.† They were allowed to send the annual tribute to Jerusalem,§ and the alienation of these funds was treated by civil magistrates as sacrilege.|| They were freed from military service,¶ and were not obliged to appear in courts of law on the Sabbath.\*\* At the distribution of corn which when it fell on the Sabbath, the Jews received their share on the following day, and because oil

\**Sat.* III., 12: "Nunc sacri fontis nemus et delubra locantur  
Judæis quorum cophinus foenumque supellex."

†*Saint Paul*, p. 94.

‡*Josephus*, *Antt.*, XIV., 10 25.

§*Philo*, *Legat.* ad Cajum, §23.

||*Ibid.*, §40; *Josephus*, *Antt.*, XVI., 6, 2-7.

¶*Josephus*, l. c., XIV., 10, 13, 14, 16, 18, 19. According to Jewish regulations no Jew was allowed to go or carry anything on the Sabbath day beyond the Sabbath limit, i. e. 2,000 ells; see *Mishna Shabbath*, VI., 2, 4; *Erubin*, v., 5.

\*\**Josephus*, l. c. XVI., 6, 2, 4



which a Gentile had prepared\* was forbidden to be used by the Jews, they received at the distribution their value in money.†

This is a delineation of the political and social position of the Jews in the Græco-Roman world, and with these preliminaries we approach our main object, *the Jewish Propaganda.*

## II. JEWISH PROPAGANDA.

In general it may be said that wherever the Jews were, they adopted not only the language, but in part also the customs of the land. They readily adopted foreign names, followed Gentile pursuits, also such as were most profane; they intermarried with the Gentiles and often became indifferent to their own religion, but "there ever revived, even beside the tendency to modern and Hellenic thought, the special peculiarities, the dependence on the Law, the pride in an ancient and sacred history, and even in the Jewish name, and a glowing zeal—which was crowned with remarkable success—for the conversion of the Gentiles."‡ It was therefore not without reason when Christ pronounced his 'Woe' on their proselytism, which issued only in making the converts twofold more the children of hell than themselves. The Jews, whether living in Europe or in the provinces of Asia and in the islands, had according to Philo§ but one metropolis, "the holy city with its temple dedicated to the most high God." Of this they never lost sight of, and the self-consciousness of belonging to the chosen people of God necessarily created that wall of separation which in spite of the otherwise close intercourse with the Gentiles would only be removed when the latter became part and parcel of the synagogue.

Of course cases like that of Tiberius Alexander, the nephew of Philo, who openly embraced heathenism, were rare exceptions. The Jews as a rule clung tenaciously to their religion and proved themselves as such in every station of life. From the outward observance of the ceremonial law the Gentiles would naturally make their own inferences as to what Judaism could be; but they did not know yet the sacred books on which the religion and history of the Jews were founded. But the time

\*Mishna, *Aboda Zara*, II., 6.

†Keim, *Jesus of Nazara*, I. 274.

‡Josephus, I. c., XII., 3, 1.

§Against Flaccus, §7.

had come when the God of Shem was to dwell in the tent of Japheth. The Jews of the diaspora, as a body were ignorant of Hebrew. And to make a version into the language which they understood was a national want felt on the part of the Jews. On the other hand the literary tastes of the first Ptolemies of Egypt would naturally lead to the desire of enriching the great library at Alexandria with the sacred books of that people, who constituted such a large portion of the country. These and other circumstances will account for the legends which cluster around that Alexandrian version, which has become known as the translation of *The Seventy* or *The Septuagint*.

We will not repeat what is already known of that version, which originated in the third century before Christ. Suffice it to say that this famous translation became "the first apostle to the Gentiles," a bridge between the Jewish and the Gentile world, by which the religious truths of Judaism became known to the Greek and the Roman. For the first time the heathen of every land was enabled to read and judge for himself of all that "Moses delivered in his mystic volume," and thus the tenets of the Jewish religion became better known and therefore more respected, wherever Greek was understood. Of course we cannot enter upon an examination of the version itself, but we will point out some instances which will show that the translators made their work with a certain tendency. Thus Lev. xi. 6 and Deut. xiv. 7 the Hebrew word *arnebeth*, i. e. hare, which in the Greek means *λαγώς*, has been altered into *χοιρόγρουλλος*, i. e. "porcupine" or "hedgehog," to avoid giving offence to the Ptolemy family, whose name was *Lagos*; Exod. iv. 20, the word *ass* is altered into "beasts of burden," because of the reluctance which the translators had to mention the name of this beast; for the same reason they also translated Numb. xvi. 15 the word *ass* by a "desirable thing."

Another tendency was the softening of the anthropomorphic representation of the divinity. The translators "did not wish to represent the God of Israel to the Gentiles as one who was pictured with a body, or who appeared in human form to the eyes of men. Still less was it consonant with Alexandrian prejudice to give literal renderings to those expressions which spoke

of God by what is called "anthropopathy"—that is, as subject to wrath, repentance, or other human emotions. Yet the "anthropomorphism" and "anthropopathy" of the early scriptural books could only be modified by imperfect or unfaithful renderings;—and of these the translators did not hesitate to be guilty.\*

The translation of the Old Testament into Greek was, however, only the starting point of the propaganda. Not satisfied with their political and social position, the Jews now became members of the republic of letters. They were as unwilling as others to let themselves be deprived of that common possession of the entire educated world, the great poets, philosophers and historians of Greece, and from the living spring of the Greek classics they derived that human culture, which seemed to the ancient world the supreme good. The religious faith of Israel, its history and its great and sacred past, were now depicted in the forms and with the means furnished by the literary culture of the Greeks, and thus made accessible to the whole world. This was done with a self-consciousness and a set purpose in order to beat the enemy on his own ground. For this reason the Græco-Jewish literature is for the most part practical; its aim is not only to inspire the non-Jewish world with respect for the people and the religion of Israel, but, what is more important if possible to bring the Gentiles to embrace Judaism.

Alexandria, the birth-place of the Septuagint, became also the central place of the Græco-Jewish literature, which developed itself in various forms. As the Bible contained many things which might cause misunderstanding or misconceit the author of the so-called *Aristeas Letter* took it upon himself to write what we may term a commentary on the Septuagint. According to this letter the Mosaic ordinances concerning food had not only a political reason—to keep Israel separate from impious nations—and a sanitary one, but a mystical union. Thus the birds allowed for food were all tame and pure, and they fed on corn or vegetable products, the opposite being the case with

\*Farrar, *Early Days of Christianity* (New York edition) p. 143, 144 where several specimens are given. See also my Art. *Talmudic notices concerning the Septuagint*, s. v., 'Septuagint' in McClintock & Strong's Cyclop.

the forbidden. The lesson to be derived from this is that Israel must be just, and not seek to obtain aught from others by violence. The next lesson is that each must learn to govern his passions and inclinations. Besides these and other fancies this Aristeas Letter (originated about 200 B. C.,) treats of the origin translation and esteem of the Alexandrian version, of the folly of the idolatry, of the esteem and admiration which was felt for the Jewish law and for Judaism in general by even heathen authorities, such as King Ptolemy and his ambassador Aristeas, and winds up by stating that the Jews ever acknowledged the accuracy of the translation, and this certainly with the purpose to invite the heathen world to read that book which exhibited the genuine Jewish law.

Of greater importance than the Pseudo-Aristeas is *Aristobulus* of Alexandria (B. C., 160), the tutor of Ptolemy Euergetes. "Unlike most of the later Alexandrian scholars, he was a disciple, not of Plato, but of Aristotle. The master of Alexander still held sway in Alexander's city. Under this potent influence Aristobulus was determined to find the Hebrew religion in the Greek philosophy. He was determined also to find the Greek philosophy in the Hebrew Scriptures. In each of these enterprises there was a noble motive, but a dangerous method. In the attempt to find the Hebrew truth in the Greek, he was fired as many a devout Jew may well have been fired, with the desire to claim in that glorious literature, now for the first time opening on the Oriental horizon, an affinity with that which was deemed most sacred in the Jewish faith. It was like the Renaissance of the same literature after the night of the Middle Ages. The Jewish priest, like the mediæval ecclesiastic, was ravished with the beauty of the new vision, and longed to make it his own. But the means by which he endeavored to cross the gulf which parted them was

A fatal and perfidious bark,

Built in th' eclipse, and rigged with curses dark.

Under a delusion, probably unconscious, he, like hundreds of Jewish and Christian theologians afterwards, persuaded himself that the evident identity between the admirable features of the two literatures sprang, not from the native likeness which exists

between all things true and beautiful, but from the fact, as he alleged, that the one was borrowed from the other; that the sages and poets of Grecian antiquity had but plagiarized their best parts from Moses, or Solomon, or Jeremiah. And then, with the facile descent of error, he, not alone of his age, but foremost in this special department, labored to strengthen his cause by the deliberate falsification of Greek literature, sometimes by inventing whole passages, sometimes by interpolating occasional fragments, in which the ancient Gentile poets should be made to express the elevated sentiments of Hebrew monotheism. Of the venerable names which lent themselves most easily to this deception, was that of Orpheus, lost in the mist of mythology, yet still living by the natural pathos and inherent wisdom of the story. He, it was alleged, had met Moses—the Greek Musæus—in Egypt, and hence the Orphic poems which contained so much of the Mosaic cosmogony. In like manner the wish to find the Grecian grace and freedom in the Hebrew Scriptures was prompted by the natural desire to make the true religion embrace all that was excellent in the ideas now for the first time revealed to Israel from beyond the sea. Here again Aristobulus embarked on a method of reconciliation, which, although in his hands, so far as we know, it rarely passed the limits of reasonable exposition, was destined to grow into disproportionate magnitude, and exercise a baneful influence over the theology of nearly two thousand years. He was the inventor of allegorical interpretation.”\* In answer to a question of Ptolemy, to whom he had dedicated his work,† Aristobulus expressly warns the king against a literal understanding of anthropomorphic expressions. If God is spoken of as having hands, arms, feet, and so on, those he says must be simply looked upon as pictorial phrases. Thus “the head of God” means his might; the “speech” of God implies only an influence on the soul of man; the “standing” of God means the fixed order of the order; the “coming down” of God has nothing to do with space or time; the “fire” and the “trumpet” of Sinai are pure metaphors corre-

\*Stanley, *Lectures on the Jewish Church*, III., p. 310 seq.

†Eusebius, *Praep.-Evang.*, VIII., 10.

sponding to nothing external. The six days' creation merely implies continuous development; the rest of the Sabbath indicates the preservation of what was created.\* In short the purpose of Aristobulus seems to have been of showing to the cultured heathen world, that the Mosaic law, if only correctly understood, already contained all that the best Greek philosophers subsequently taught. In another fragment still preserved by Eusebius,† Aristobulus makes Orpheus say of God:

"One and self-existent! Though all be formed by him,  
And he pervaded all. Yet none of mortals e'er  
Beholds his face; the soul alone perceiveth him.  
The source of good, he sends no ill to mortal men.  
Though favor follow him, and with it also strife,  
And war and pestilence, and weeping sorrow, too,  
Beside him is no other God. If thou on earth  
Him first discern, 'tis easy *all* the rest to learn.  
His mighty hand, his goings, as they shine,  
Reveal my Son, the mighty Being there divine.  
Himself I cannot see; for mist enshrouds from me,  
And tenfold covering envelopes him from men.  
The God who ruleth mortals none has e'er beheld."‡

Another writer who wrote with a view of glorifying the Jewish nation, was *Artapanus*. In his work concerning the Jews, Artapanus tries to show that the Egyptians were indebted to the Jews for all useful knowledge and institutions. Abraham instructed King Pharethotes in astrology; Joseph provided for the better cultivation of the land, while Moses became the real founder of all the culture and even of the worship of the gods in Egypt. He divided the country into thirty-six provinces, and directed each province to honor God, and prescribed the consecration of Ibis and Apis. In a word, the religion of Egypt is referred to Jewish authority. That Moses should be the founder of the Egyptian cultus, appears very strange. But as Schürer§ remarks, if Moses is the author of all culture, why not also of religious culture.

\*Siegfried, *Philo*, p. 25; Farrar, *History of Interpretation*, p. 130.

†*Praep.-Evang.*, XIII., 12.

‡Quoted from Edersheim, *Jewish History*, p. 371.

§*Geschichte des jüdischen Volkes* II, p. 736.

In order to be more successful the propaganda had to use different tactics, and the former skirmishing now made room for more overt attacks. The beginning of these attacks we find in the oldest pieces of the *Sibylline Oracles*,\* or in the third book of the now extant collection, which, as is now admitted by all critics, was composed at Alexandria about 140 B. C. by an Alexandrian Jew.

The most ancient, the most characteristic and the most important piece of the 3d book is vv. 97-828, and herein all critics agree. The circumstances in which the composition of the oracle had its origin are thus explained by Ewald:† "The Greek kingdoms which had arisen out of the fragments of Alexander's empire, were still for the moment menacing the liberties and well-being of Israel, and in a special manner that free movement in the world into which the (Alexandrian) Jews of that time, partly from nobler motives, but partly also from ambition and love of conquest, were eagerly and boldly entering; but their views were embarrassed and disorganized, inasmuch as the old Jews of the Holy Land had fully recovered their liberty and now, in the happy enjoyment of peace, seemed to be gathering new strength for the accomplishment of a higher and prouder destiny. The Messianic hopes of the speedy downfall of heathendom and the grand and everlasting victory of true religion through the lands of the Jews, had been raised anew since the publication of the book of Henoah; and our poet in the spirit of the time threw himself heartily into this revival and development of ancient hopes; and, living as he did among heathen, was thoroughly imbued with the inspiration. His aim was to present these hopes and anticipations to the Gentiles in the most vivid colors, and he was the first, as far as we can know, by whom this was attempted. He desired to present to them the picture of a people who, in the most happy peace and under the most righteous laws and the finest morals, were real-

\*On the Sibylline Oracles see McClintock & Strong's *Cyclop.*; Schaff-Herzog's *Encyclopædia*; *Dictionary of Christian Biography*, s. v.; Schürer, *Geschichte des jüdischen Volkes*, II., 790 seq.

†*Abhandlung über Entstehung, Inhalt u. Werth der Sibyll. Bücher* (Göttingen, 1858) p. 23 seq.



izing by anticipation the glories of the Messianic reign; to teach them to honor this people, and, if not to be converted to their communion, at least to abstain from molesting or disturbing them; and he had the further design of addressing the Jews or Hellenists who dwelt amid heathen, and easily forgot the import and scope of the Messianic prophecies."

To the oldest Jewish Sibylline oracles undoubtedly belong also the two extensive fragments (together eighty-four verses,) which has been preserved by Theophilus of Antioch in his book to Antolycus (II., 36). These are not found in our MSS. In the editions they are generally printed at the head of the whole collection, because Theophilus says that they stood at the beginning of the Sibyl's prophecy. Since, however, the present first and second books are very recent and were placed quite by accident at the beginning of the collection, and since there can be no doubt that the third book is the oldest part of the entire collection, there can be no doubt that these pieces formed the introduction to our third book, Lactantius too, expressly ascribes the Proemium to the Erythraean Sibyl, to whom the body of our poem undoubtedly assumes to belong. "The contents of these verses," as Schürer remarks, "may be called the special programme of all Jewish Sibyllism; they contain an energetic direction to the only true God and as energetic a polemic against idolatry. From no portion can the tendency of Jewish Sibyllism be better perceived than from this Proemium, for which the reader is referred to Terry's *Translation of the Sibylline Oracles* (New York, 1890).

Similar is the tone in the *Book of Wisdom* composed by an Alexandrian Jew in the second century before Christ. In chapters x-xx. Gentile idolatry is treated with withering sarcasm; comp. especially xiv., 12-27. The same stormy zeal against idolatry, mixed with the deepest scorn, we find in *Bel and the Dragon* and *The Epistle of Jeremy*.\*

Another mode of making propaganda was the affixing of heathen names to Jewish documents in order to prove that the more

\*The Apocrypha have been published by Bissell as a supplement volume to Lange's Old Testament Commentary, and by Wace as supplement to the Speaker's Commentary.



intelligent among the Greeks had already correct views concerning the nature of God, his unity, spirituality and supra mundane character. The documents, as preserved by Christian writers, enable the reader to judge how irreconcilable they were with a heathen authorship. Thus the treatise "De Monarchia"\* commences its quotations with the following: "*Æschylus* first when arranging his compositions, uttered his voice concerning the only God as follows:

"Afar from mortals place the holy God,  
Nor ever think that he, like to thyself,  
In fleshy robes is clad; for all unknown  
Is the great God to such a worm as thou.  
Divers similitudes he bears; at times  
He seems as a consuming fire that burns  
Unsated; now like water, then again  
In sable folds of darkness shrouds himself.  
Nay, even the very beasts of earth reflect  
His sacred image; whilst the wind, clouds, rain,  
The roll of thunder and the lightning flash,  
Reveal to men their great and sovereign Lord.  
Before him sea and rocks, with every fount,  
And all the water floods, in reverence bend;  
And as they gaze upon this awful face,  
Mountains and earth, with the profoundest depths  
Of ocean, and the highest peaks of hills,  
Tremble: for he is the Lord omnipotent;  
And this the glory is of God most high."

The next poet whom Justin quotes is *Sophocles*, who speaks as follows:

"There is one God, in truth there is but one,  
Who made the heavens and the broad earth beneath,  
The glancing waves of ocean, and the winds;  
But many of us mortals err in heart,  
And set up, for a solace in our woes,  
Images of the gods in stone and brass.  
Or figures carved in gold or ivory;  
And furnishing for these, our handiworks,

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\*Ascribed to Justin, translated in the *Ante-Nicene Fathers* (ed. Coxe, Christian Literature Company), vol. I., 290 seq., from which we quote. See also Clement of Alexandria, *Stromata*, vol. II., p. 474.

Both sacrifice and rite magnificent,  
We think that thus we do a pious work.”\*

*Philemon* is quoted as writing thus :

“Tell me what thought of God we should conceive?  
One, all things seeing, yet himself unseen.”†

*Orpheus* then is introduced as saying :

“I’ll speak to those who lawfully may hear ;  
All others, ye profane, now close the doors !  
And, O, Musæus, hearken thou to me,  
Who offspring art of the light-bringing moon.  
The word I tell thee now are true indeed,  
And if thou former thoughts of mine hast seen,  
Let them not rob thee of the blessed life ;  
But rather turn the depths of thine own heart  
Unto that place where light and knowledge dwell.  
Take thou the word divine to guide thy steps ;  
And walking well in the straight certain path,  
Look to the one and universal King,  
One, self-begotten, and the only one  
Of whom all things, and we ourselves, are sprung.  
All things are open to this piercing gaze,  
While he himself is still invisible ;  
Present in all his works, though still unseen,  
He gives to mortals evil out of good,  
Sending both chilling wars and tearful griefs ;  
And other than the great King there is none.  
The clouds for ever settle round his throne ;  
And mortal eyeballs in mere mortal eyes  
Are weak to see Jove, reigning over all.  
He sits established in the brazen heavens  
Upon his throne ; and underneath his feet  
He treads the earth, and stretches his right hand  
To all the ends of ocean, and around  
Tremble the mountain ranges, and the streams,  
The depths, too, of the blue and hoary sea.”‡

\*Comp. also Justin’s *Cohortatio ad Græcos* ch. 18 ; Chem. Alex. *Protrept.* vii, 74 and *Stromata* v, 14 ; the first two lines also in Athenagoras *Legat.* 5.

†See also Clem. Alexand. *Protrept.* vi, 68 where these verses are, however, ascribed to Euripides.

‡For the different recensions of this piece, see Schürer, *Geschichte des jüdischen Volks* II, 812, seq.

The last who speaks of the unity of God is *Pythagoras* :\*

"Should one in boldness say, Lo, I am God !  
Besides the One—Eternal—Infinite,  
Then let him from the throne he has usurped  
Put forth his power and form another globe,  
Such as we dwell in, saying, This is mine.  
Nor only so, but in this new domain  
For ever let him dwell. If this he can,  
Then verily he is a god proclaimed."

The next portion in *De Monarchia* treats of retribution. And here Sophocles, Philemon and Euripides are introduced. Thus Philemon (or according to Clement of Alexandria, *Diphilus* the comic poet) says :

"Do you think, O Nicostratus, that the dead,  
After luxuriating during life,  
Are concealed by the earth, so that from (now) to eternity  
They escape the divine power by concealment?  
There is an eye of retribution which sees all things.  
For, if the just and godless have one fate,  
Haste to rob, steal, despoil, and embroil.  
Be not deceived. There is judgment even in the underworld,  
Which God the Master of all will administer,  
Whose fearful name I may not utter."

The next piece in *De Monarchia* pertains to sacrifices. It is attributed to "Philemon," but Clement of Alexandria attributes it to "Menander." The contents of Philemon's utterances are that God is not propitiated by the libation and sacrifice of evil-doers, but apportioned, in rectitude, punishments to each :

"If any one should dream, O Pamphilus,  
By sacrifice of bulls or goats—nay, then,  
By Jupiter—of any such like things;  
Or by presenting gold or purple robes,  
Or images of ivory and gems;  
If thus he thinks he may propitiate God,  
He errs, and shows himself a silly one.  
But let him rather useful be, and good,  
Committing neither theft nor lustful deeds,  
Nor murder foul, for earthly riches' sake.  
Let him of no man covet wife or child,  
His splendid house, his wide-spread property,

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\*Not referred to by Schürer, I. c.

His maiden, or his slave born in his house,  
 His horses, or his cattle, or his beeves.  
 Nay, covet not a pin, O Pamphilus,  
 For God, close by you, sees whate'er you do.  
 He ever with the wicked man is wroth,  
 But in the righteous takes a pleasure still,  
 Permitting him to reap fruit of his soil,  
 And to enjoy the bread his sweat has won.  
 But being righteous, see thou pay thy vows,  
 And unto God the giver offer gifts.  
 Place thy adorning not in outward shows,  
 But in an inward purity of heart ;  
 Hearing the thunder then, thou shalt not fear,  
 Nor shalt thou flee, O master at its voice,  
 For thou art conscious of no evil deed,  
 And God close by you, sees whate'er you do."

In fine we will also refer to the verses of Hesiod, Homer and Linus which speak of the Jewish Sabbath.\* Thus Hesiod says:

"The first, and fourth, and seventh day were held sacred."

And again :

"And on the seventh the sun's resplendent orb."

Homer says :

"And on the seventh then came the sacred day."

And :

"The seventh was sacred."

and again :

"It was the seventh day, and all things were accomplished."

Linus (or Callimachus, as Clement writes), the poet also writes:

"It was the seventh morn, and they had all things done,"

and again :

"Among good days is the seventh day, and the seventh race."

And again :

"The seventh is among the prime, and the seventh is perfect."

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\*Quoted by Clement, *Stromata* v. 14 (ante-Nicene Series, II. 469.

## ARTICLE II.

## THE PASTOR FOR THE TIMES.

By REV. E. MILLER, D. D., Shrewsbury, Pa.

We begin by asking, what do we understand by "The Times?" It is a common phrase and somewhat vague, yet well understood by all. Many elements enter into the composition of the times, more or less of which are always present in our conception of them. We speak of earlier and later times,—of good times and evil times, times of prosperity and times of adversity, flourishing times and times of decay,—times of ignorance and darkness, of intelligence and light, of progress or stagnation. So also some periods of the world's history are characterized by skeptical tendencies, running into unbelief in its various forms. And there have been times when men were more inclined to faith in a divine Revelation, with comparatively little investigation.

In speaking of the "Pastor for the Times" we confine our attention mostly to the various forces operating in human society, and affecting moral character, intelligence, enterprise, aspirations and convictions, prevailing at any given period. We may call the whole our environments, religious and moral, educational and scientific, manufacturing and commercial, financial and political, economic and aesthetic,—domestic and social. The extent and energy of any or all these forces in their operation are also influential elements in determining the times and distinguishing therefrom other times.

By the "Pastor for the Times," of course, we understand, a pastor adapted to the times. Jesus himself recognized a diversity in the times. In his reply to the captious Pharisees and Sadducees, he said, "Ye can discern the face of the sky; but can ye not discern the signs of the times?" In the O. T., 1 Chron. 12: 32, we are told of the "Children of Issachar, which were men that had understanding of the times, to know what Israel

ought to do; the heads of them were two hundred; and all their brethren were at their commandment." So early was it acknowledged, that the man who would teach and lead rightly must have understanding of the condition of things then prevailing. But whatever changes may take place in the times, there is no change in the work of the pastor. In its spirit and purpose it is always the same, now as before, and hereafter as now. The children of Issachar had come with the other tribes to make David king of all Israel. And the work of every Christian pastor is to do his part toward making David's Son "King of kings and Lord of lords" throughout the whole world. These sons of Issachar knew that, after the failure of Saul and of Saul's son, David was the man that the times demanded, and the best thing for Israel to do, was to make him monarch of all the tribes.

The first thing that a Christian pastor for these times, or any times, must consider, is, that he has no other work to do than had the apostles, and no other instrument than that which they used, "the sword of the Spirit, which is the word of God;" and that there is no change or improvement by addition or modification to be made in either. There is no such thing as evolution or development in the purpose of the Scriptures. From the beginning there was but one aim, the manifestation of God through Jesus Christ, the Son of God. In the Old Testament all that is in the New was already foreshadowed. And the difference between the two is only that of type and antitype. And after the apostolic age no additions were made. And we have no warrant to expect any addition or change hereafter. Whatever evolution there may be in the history of the Church, there will be none in its doctrine, or means, or spirit or purpose. There has been evolution in the ethics of the schools; but there has been none in the ethics of Moses and of Christ, nor ever will be. All the evolution that we have any right to expect in Christianity is, that of a clearer apprehension of divine truth, and of human obligation growing out of that truth, and with that, a greater and more general devotion to the work of the Church. In this sense there has been evolution, and shall be in the future. Each successive generation is evolving knowledge

and zeal from the knowledge and zeal of those who went before. But no higher or better gospel will be evolved from the old one;—no higher and better system of truth will be evolved from "the truth as it is in Jesus."

So much we must say on this subject at a time when the air is full of theories of evolution,—evolution in matter, evolution in mind, in morals, in government and in religion, or, according to the arrangement of Herbert Spencer, "Inorganic Evolution," "Organic Evolution" and "Superorganic Evolution," or, as he proceeds to develop it, evolution "run mad," or "into the ground," as you please.

Yet a form of evolution must be recognized in the arts of life and the instrumentalities employed in the promotion of them, whether of agriculture, commerce, education, government or religion. Undoubtedly we have better ways of thinking and investigation, better methods of education, better plans of working in the sphere of evangelization, evolved from those of former periods;—and in the future we may expect that more thorough and comprehensive views of doctrine and practice will prevail, as the Kingdom of God shall unfold itself in the successive stages of its growth. For Christianity is a life working within human life, and a life constantly fed from the fountain of life, and expanding itself in all directions, and diffusing itself through every interest of man both in time and eternity. And accordingly, the pastor for the times must know the times, and the stage of its life, to which the Church of Christ has attained, in order to "know what Israel ought to do." He must know the changes in the habits, the knowledge and the whole machinery of life, which the times have brought about, and be able to adapt himself to them, and make helpers of them for the advancement of his work in the Church. We may illustrate this by what transpires in the rearing of children in every household. When a child is born, the first care of the parents is, to preserve its life;—the second is, to promote its growth; and the third is, to train it for the work of life. The Church has long ago passed the period when the chief care of her pastors was, to perpetuate her life, and promote her growth numerically and spiritually. She has passed through the nursing period of her

infancy ; she has emerged from her youth, and has reached, in numbers, in intelligence, in material wealth and in agencies, a stage, which in some sense we may call her maturity. At any rate she is now old enough and strong enough, to take up some of the heavier work contemplated in her commission to "go and teach all nations.

This the pastor of the present period must be able to measure, and also to estimate properly the accumulated obligations flowing from her resources and opportunities. He must know and continue to employ all of the old that is available for the new conditions ; but he must also know that the Church has outgrown some things, which in their day were serviceable in her work,—or that they have become so thoroughly incorporated with the thought and life of the Church and society, that they need not be enforced so much as once they did, whilst other things now require a greater share of the pastor's attention. During the Reformation period, for example, it was of the first importance to expose the corruptions of the Romish hierarchy and to bring into clearest prominence and light the true teachings of the Scriptures concerning salvation. Now, however, whilst these have lost none of their importance intrinsically, yet they have been so thoroughly impressed upon the thinking of the age, and Protestant people have so generally accepted them, that it is not necessary to present them so often ; and the pastor, who would hold the attention of his hearers, and carry them forward, must "bring out of the treasury of his heart things new" as well as old, and especially things that belong to the outward activities of the Church. The doctrine of Justification by Faith, as it was brought forth anew by the Reformers, produced an overpowering effect upon the people and aroused the hearers to newness of life wherever it was preached. The blind were made to see, the sick were healed, and the dead were made alive ; and on every hand there were amazing signs of spiritual activity. The old apostolic doctrine was new to the ears of the multitudes, and turned them in vast numbers from their superstitions to the living faith and service of the Lord Jesus Christ.

But the time came when the people, and even many pastors,



seemed to think, that a mere formal acceptance of that cardinal doctrine, somewhat like a speculative belief, was all sufficient for salvation. This state of things arose most likely because for so long a time it had been almost the exclusive subject in the preaching of the day. Unconsciously a dead formality in the religious life of the Church made its appearance. The pastors, at least in many instances, did not observe "the things that were ready to die." They were pastors only of the times, but not *for* the times. Then a new body of Reformers,—*"Reformers of the Reformation,"* came forth. A Spener, a Francke, and Arndt were raised up, who clearly saw the tendency of the times, and began to insist, that the faith that justifies must also be attended by a newness of life in order to salvation. Those times required that greater stress than ever must be laid upon faith as *working*,—working by love, and purifying the heart, and necessarily bringing forth good works. These new reformers did not preach other doctrines, which the reformers of a hundred years before had not preached; but they emphasized some of them to an extent, that was not required in the older reformers' times. This is a good illustration of the modifications which must sometimes be adopted in the preaching of the Church at different periods.

We ask now, what is the special work of the pastor in this age of the Church and the world?

Preeminently the pastor's efforts must be to get the Church to work. He dare not allow his people to content themselves with the mere routine of church building, church-going and church supporting. If the Church has attained some measure of spirituality and joy in holy ministrations in the house of the Lord, she has so much more reason to look beyond herself, that others may become partakers with her in this joy. If she does not, she will soon find that her own joy *and* spirituality have declined, if not departed. Her assemblies may be large, her pulpit may be eloquent, her song may be attractive, her entire cultus may be expressive and *impressive*, yet her spirituality will die for lack of its appropriate work, and her spiritual joy will degenerate into mere aesthetic voluptuousness. She cannot have a good conscience in her idleness. She has forsaken

her first love; and if she would recover it, she must go out and beyond herself. If she would grow within herself she must labor to grow beyond her own sphere. "Go into all the world." Mere feeding on the word is no longer wholesome nor profitable. She must get more grace by carrying grace unto others.

As Lutheran pastors, we have been working largely to build up our Churches in numbers and spirituality by traditional means and agencies. No fault to be found with that. But their immediate results were limited to a narrow sphere. Our catechetical instruction, our "protracted meetings" for awakening, our meetings for prayer and edification, to say nothing of our regular Sabbath worship and Sunday-schools, all have been profitable vitally and numerically. But useful as they have been and still are, do we not see that once they too were new things? One by one they were added to the modes of work prevailing, in order to reach people, who had not been reached by the word before. And by them the Church has gone out beyond herself in efforts to accomplish her mission. And in these days of unceasing progress in every department of life changes occur, as in the past, that require of the Church new methods, to adapt her operations to the new conditions. Military tactics both on land and sea have undergone wonderful transformations in the last half century, so that no nation can command the respect of others, if it conform not to the altered conditions. The naval commander who would go out with the old wooden seventy-four gun three deckers against even a little ironclad monitor, would stand no chance, whatever, in the conflict. Nor can the pastor who confines his methods to what he received from his predecessors. He would not be a pastor *for* the times. These are days when all things move forward. There is no stopping in any thing. The agencies of evil do not stand still, and new forms of evil are continually coming to the front and challenging the Church; and doors of usefulness are also multiplying continually both at home and abroad. This is preëminently an age of not stopping. And the wide-awake pastor must not let the ministrations of his people stop in their effort to resist and remedy the wide-awake evil.

When the Church stood trembling on the shores of the Red

Sea, with death in the waters before, and death by the sword in the rear, she received the command, "Go forward." At another crisis the order was, "Go ye into all the world," &c. And to-day many Christians heed the call, "Son, go, work in my vineyard." That call is constantly assuming new and greater meanings, because of the changes and progress of things. Not only are there, as of old, neglecters of religion to be sought out, but there are neglected ones, who have been overlooked too long, and who are often found ready to receive the word. Macedonia is still crying, "Come over and help us!" And our Macedonia often is found near our own doors, as well as in distant India, Africa or Japan. The emancipated slave is calling upon us for both religion and science. The beggared wife and children of the inebriate implore the Church for her prayers and labors, to drive out of the land the mighty Apollyon of homes and souls. Prisons and penitentiaries have become missionary grounds, where the bread of life can be broken to the "dangerous classes" of society. An interesting field of benevolence has been found among the feeble and sickly children of our great cities, with their famishing mothers, to whom health and hope can be brought back by a short residence amid the fresh scenes and the pure air and sunshine of the country. The friend of man can find many an orphaned waif wandering on the streets, or hidden in the alleys, or crouching in some filthy hovel or cheerless attic, and secure shelter and home with home care and training, that may save a soul from infamy and crime and death. Yea, the Church can find her Lord everywhere an hungered and give him meat,—thirsty, and give him drink,—a stranger, naked, sick, in prison, and minister to him, by ministering to the needy and distressed. He was found among the sick, the lepers, the demoniacs, the blind, the publicans and sinners, when on earth; he wants his people to look for him there to-day. In more ways and places than we here can name, the Church is called to do good, and "not be weary in well doing."

But the question, how to work, needs careful consideration. The pastor must make it a matter of much inquiry and prayer, if he would "know what Israel ought to do," and how. For we may, and often do, make mistakes even in doing good. Here

is a vast and diversified field, that calls for much and patient inquiry,—a field too, in which the most diligent inquirers have found problems most difficult of solution. The whole question of human regeneration, individual, domestic, social, economic, and governmental, is here spread out before us, calling for close and earnest attention and prudent endeavor. Paul noticed that he must modify his methods in dealing with different classes of people. "I became all things to all men, that I might by all means save some." So every pastor who would do his work efficiently, must acquaint himself with the peculiarities of his people in occupation, association, customs, traditions, intelligence, prejudices and general environment.

A wide and profound acquaintance with human nature in general, as it is found among civilized and in uncivilized people, is needfull indeed; but the most needful of all is where the pastor is working. "The field is the world." But the soil and the climate are not the same in all parts of the world. And therefore there must be different modes of operating in different places and times, if we would make the most of the earth or the man. The question is, which is the best? There is of course no question as to those means which are Scriptural, and which we may call primary and unchangeable, that is, the preaching the word, and administering the sacraments. But there are secondary means in use by various churches, some good, some not so good, and some not good at all. These may be changed and sometimes must be. In these days there is a passion for novelties in many churches, because they "draw," either for evangelizing or for financial purposes. The pastor needs to be circumspect here. If the sensational, the spectacular or gustatory, may at any time be admissible, he must have wisdom and courage to say "thus far and no farther,"—better not at all, than beyond. He must not in any form countenance the Jesuit maxim, "The end sanctifies the means." Such attractions are not all, or necessarily, incongruous or hurtful. But they need watching,—and the pastor is the watchman. As of old, so now, "Satan is transformed into an angel of light."

The pastor for any time and for all times must have a positive and well settled faith in the divine origin and character of

the Holy Scriptures which he is to preach. Especially must he firmly believe that the ethical demands of the Scriptures are "holy, just and good," and admit of no addition nor abatement; that the law of the Lord is *perfect*, converting the soul; the testimony of the Lord is *sure*, making wise the simple." And just as fixed must be his belief that redemption by Jesus Christ is the sufficient power and only hope of human regeneration. His faith in this must be so decided, that he shall at once reject every thing else that would in the least call in question that power, or propose to add to, or fortify, that hope. He must be fully convinced, that "there is none other name under heaven given among men, whereby we must be saved,"—and that the name of Jesus has all power to redeem and save. He must maintain all that the Holy Scriptures claim for themselves, and admit nothing that might tend to weaken their authority, or cast doubt on their trustworthiness. Whatever claims science in any form may put forth tending to discredit the word, he must remember that all physical science is yet inchoate, and that, though the Scriptures themselves are completed, yet the defence of them is not; but that year after year is adding surprising proof to their accuracy. But more than all must he rely upon the power of the divine word at all times to do for sinful man what he most needs, and which nothing else has ever been able to do for him. His "faith must not stand in the wisdom of men, but in the power of God." He must be fully persuaded that the word of God can stand without the least support from science,—and that, whatever aid he may derive in his work from the "wisdom of men," his ultimate appeal must be "the power of God unto salvation to every one that believeth," which is none other than the Gospel of Jesus Christ." He dare not admit that Physics or Metaphysics, History or Criticism, Aesthetics or Economics, *per se*, can contribute any thing toward bringing a sinful soul back to God. In this faith he must stand without wavering in this age, wherein the claims of the Scriptures are subjected to the severest test by the most captivating arguments, and other religious systems are brought into comparison with them. At the same time he ought to be able to

use the facts of science and history, &c., as far as they go, to illustrate and enforce the teachings of the Bible, and thus show that the Book of Nature is in harmony with the Book of Revelation, and that the laws of Matter corroborate the preaching of the laws of Spirit.

It may be that such constancy will subject the pastor in some quarters to the charge of bigotry or ignorance, or inability to appreciate the results of most recent investigations, historical or critical, concerning portions of the Book, which we hold to be divine. His firm adherence to scripture statements, and his persistent assertion of them, and his demand for their unqualified acceptance as essential to salvation, may seem to many as extreme and illiberal. But an honest and conscientious man has no other recourse. And sinful men have no other conditions of safety or hope. He must stand his ground both for his own sake and that of others. He knows that truth is unchangeable, and that it must be accepted and maintained as it is, or it will avenge itself. He knows too, that, whatever concessions he may make in the exercise of a liberal spirit, those concessions cannot even *modify* the truth. Like Nehemiah, he cannot go down to the plain of Ono, to make compromises with the baffled Sanballats and Geshems of liberalism in scripture teaching. He can have nothing in common with them. For they only "think to do him mischief."

This holds good also in regard to the confessional standards of the religious body to which the pastor belongs. A confession like that of Augsburg, especially drawn forth through the purifying fires of persecution, propagated in tribulation, preserved at the expense of millions of lives and incalculable destruction of property, hallowed by the noblest and richest psalmody the Church has ever known, ennobled by the profoundest and most extended theological treasures, and beatified by the most saintly exemplars of Christian faith and devotion,—a confession of such an origin and with such a history, and that has made so much of the sublimest and most beneficent history, deserves, and must demand, the unhesitating fealty of every adherent. Can a man be true to the sacred things of the present time, without being true to the sacred things of those "times, which tried men's

souls," as souls have rarely been tried? Aye, the Lutheran pastor for the times ought to know the thoroughly scriptural character of the symbols of his Church, and resolutely maintain them in these times of doctrinal unsteadiness and indifference. The world needs those symbols and that pastor's example of unyielding fidelity. The world's welfare would be jeopardized by his vacillation. The true pastor cannot afford to yield,—and the world cannot afford to have him yield;—though most likely it does not know it.

The pastor must know the function of money in the church. In this moneyed age, this money-loving and money-getting age, in this age of large financial and manufacturing enterprise, when the power of money has been developed and applied to an extent never known before, and when men consequently are more than ever tempted to believe that money "is the principal thing," the pastor must note the opportunity, which the vast accumulation of money in the hands of Christians affords for extending the operations of the Church. Money indeed cannot make men Christians, any more than it can take the crude iron, and shape it into a plow or a steam engine. But it can purchase the skilled labor by which both may be done. And we must labor to make money do what it can do in the Kingdom of God.

The fact that so much of the wealth of the country is in the Church—is both interesting and significant, at a time like this, when the whole world is more or less thrown open to the Gospel. We are not mistaken when we say that God has so enriched his people with worldly goods, expressly to enable them to send the word of life to every people who are now ready to receive it. The time was when the Church had to sacrifice money and property, home and life in order to *preserve* that word. Men understood the meaning of those times. God required it of his people. Now, in times of peace and prosperity, are not great offerings required to *send* the light unto all nations?

Persecution and suffering for Christ's sake was the trial of faith with the early Church; work and sacrifice for Christ is the trial of faith now. It is the test of sincerity, especially in this age. It is now a most weighty condition of spiritual growth in the



individual, and likewise, of spiritual and numerical growth in the congregation. The pastor's trumpet must give no uncertain sound in this case. If he knows what Israel ought to do he must tell Israel of it.

He must not be alarmed at the extent and variety of the work. It is best for every body of Christians to take in the full scope, if possible, of evangelizing and charitable endeavor. The pastor must be a man of broad sympathies, interested in every form of human want or suffering. He must also seek to expand the sympathies of his people. It is thus that the Church as a body acquires the fullness, roundness and symmetry, which is its beauty and strength. It is with the body spiritual as with the natural; if it is to be healthy, all the organs must be at work, and regularly and constantly at work. The Church must work everywhere, enter every open door and try to have some new ones opened. "Blessed are ye that sow beside all waters!" Work everywhere, and work always. If the Jews will not receive the gospel, then turn to the Gentiles. If the Scribes and Pharisees reject Christ, go to the Publicans and sinners. If the rich and respectable despise their Lord, seek an audience among the poor and the vile. But go to all in any case.

Begin at Jerusalem,—whatever your Jerusalem may be; but do not neglect Damascus. Go to the fruitful field and the city; but if the Spirit send you to the desert, go; you will find an Ethiopian there reading the Scriptures on his way, and water to baptize him. If distant Macedonia calls, "Come over and help us," do not persist in your purpose to go to Bithynia, because it is near at hand. If philosophic and cultured Athens mocks your message, go to dissolute and licentious Corinth. The Lord has "much people there." If Philippi scourge you and put you in prison, you will find the Lord there at midnight, and he will give you the jailor "and his house." If Festus send you a prisoner to Rome, you may be shipwrecked, but you will find a Melita, where you can preach Christ; and when you come to Rome, you will find among others a Priscilla and Aquila ready to "lay down their necks" for the Lord. If on leaving Worms you are prevented from returning to your Wittenberg, then go willingly to the Wartburg; the Scriptures must be given to the



people in their own tongue, and there you shall have time to do it. It was pleasant for the brethren of the early Church to dwell together at Jerusalem and edify themselves in their assemblies. But the Lord had work for them elsewhere,—and he suffered a persecution to be raised, by which they were scattered abroad. But wherever they went they preached the Gospel. The Lord had to teach his people the meaning of their commission by severity. They were slow to learn it then. Many of them have learned it imperfectly in our day yet, and some, not at all. Yet they are making progress. The “sons of Issachar” at their head understand the times, and “call the people to the mountains” of observation, that they too may see the signs and the demands of the times.

The pastor for the times will not be alarmed, if unexpected difficulties and apparent reverses meet him, in any needed undertaking. The work has always been difficult. It is a warfare and war means the sorest kind of difficulties. But the pastor must not be turned aside, if the “hill Difficulty” stands in his way, and the “valley of Humiliation” lies beyond. He must not shrink because the work leads into what seems disaster. Moses caused the burdens of Israel to be increased, when in the name of Jehovah he demanded of Pharaoh to let the people go. When at last they were on their way the Lord led them straight to the Red Sea with the armies of Egypt in their rear; destruction in the waters before and destruction behind by the sword. When by the help of the Lord they were safely brought through, ere their songs of thanksgiving had died away, their journey led them into the wilderness, where there was neither bread nor water. Again and again the people murmured against Moses so that his spirit was sorely tried. But Israel had received the command from the mouth of the Lord, “Go forward,” and Moses must not falter. The celebrated pastor, Louis Harms of Hermansburg, by great labor and expense to his people had prepared a number of his men for missionary work, and then found that he could not get ships to carry them to their destination. The tribes of Africa, which he had selected for his work, were so sunken and degraded, that no vessels touched along their shores. What now? All this time, labor and money expended

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in vain? But Harms had reckoned with the Lord; and though seemingly put to shame, his faith devised a way. "If we cannot get other men's ships, we will build one of our own." His people were not rich in worldly goods, but, like their great leader, they were rich in faith. They built the ship,—they consecrated it with grand solemnities to the Lord,—they furnished it with abundant supplies, and then with farewell praises and prayers committed it to the waters and the winds. At last all goes well. But no! Tidings come, "Our ship is lost!" And the people come again and ask, "What now?" Can Harms answer? Ah, yes! He "knows whom he had believed," and the prompt answer leaped from his lips, "Confess our sins, and build another!" But they did not have to build another, for the report turned out to be false. The Lord thus tries those who do his work. But the true sons of Issachar can endure it and conquer.

The pastor for the times must know what Israel ought to do in response to the persistent demands of the laboring classes in these days. They are the majority; and among them are to be found many neglecters of the Church, and even bitter enemies of it. They know that some men are very rich, and made rich by the toils of the laboring man. They have leaders of intelligence and energy who know how to sway them for good or for evil. Their movements constitute a grave subject for the consideration of the Church. The appeals of those who are wronged, or think they are wronged, come to our ears now in an organized form and in vast masses,—no more as in former times in detached and individual cases, that could be easily dealt with.

What are the labor and socialistic organizations, so numerous at this time, but great bodies of men and women, who are imperiously clamoring for the removal of real or pretended wrongs, disabilities and distresses? And though they do not stand at the door of the Church to invoke her consideration and aid, and often even resist and condemn her, yet these very complaints and appeals are from their nature, and the nature of the Church's calling, matters demanding her attention and sympathy, in order to find and employ the proper remedies for the evil. Mighty

and complicated problems are given to her to solve. So great and complex are they, that the wisest heads must despair of finding a solution, were it not that the Spirit of God is promised unto the Church, when she once rightly settles down to inquire into the times, to "know what Israel ought to do." From no other people than the people of the Church, and by no other agencies than those of the Gospel, can all that is wrong in society, in commerce and in government, be taken away. Whatever thought the sufferers themselves may give to it, whatever schemes of amelioration may be projected by philanthropic sympathizers, nothing can be done at all commensurate with the demands of the case, except by God's own appointed agents and agencies—his people and his word. The organizations of different classes of men for bettering the state of things, are only so many forms in which the wrongs and sorrows of mankind find utterance. They are only a part of the "whole creation groaning and travailing in pain together until now." And the cry has become so loud, that reformers and would-be reformers, politicians and statesmen, artisans and financiers, as well as Christians, have been compelled to hear and heed. There have been responses too. But the responses from secular sources have been feeble and inadequate. They were responses only to the *cry*, fitful and superficial, at that. They had regard to the *symptoms* only, and did not consider the *causes* of the disease. They are only lotions applied to the boil or the cancer, that may mollify, but cannot cure. All secular education, all legislation whether by the state or the societies, and all occasional and spasmodic endeavors, fail to remove the evil, because it is not in them to reach the cause of it.

Whatever the outward form may be of the effective movement that shall heal the nations, the spirit and the power of it must come from him who is in himself the "Desire of all Nations." For he alone embodies in himself all the reforms which a groaning humanity is now so vehemently seeking: we must say blindly seeking too,—seeking to make things better by inadequate means and by means that would only make matters worse. For whilst legislation may repress and restrict the evil enough to make affairs tolerable, anarchy can breed only a vast

social whirlwind, that would rend in pieces the whole fabric, which has been so painfully and slowly built up amid the wisdom and the folly of past ages.

It is now the part of the Christian pastor more than ever to set in clearer light the power of the Gospel to regenerate and purify society by renewing the individual heart first. That in deed is a slow process, much too slow for the impatient eagerness of the reformer by law or by association, or by lawlessness, to see the whole work completed by a few years' struggle. The pastor must not forget that "God's mills grind slowly" in reformation as well as in retribution. He must not allow himself to be carried away by the hasty or frantic zeal of impetuous tinkers at the social fabric, who make a great show of philanthropic endeavor,—so great, that they seem to outstrip the movements of the Church toward the great achievement. Because the contemplated reform is great and greatly needed, it must not be taken for granted, that it ought to be accomplished in a short time, or that it would or could be a genuine reform if so speedily brought about. Yet when reform is in the air and the various schemes for it have more or less of plausibility in their nature and methods as well as their promise of speedy success, it is not surprising that some enthusiastic pastors are carried away by the ostensibly benignant clamors of over-zealous and hasty advocates of the reform. But those clamors are not always benignant. Indeed they are often more combative than benignant, where they are not inspired by the spirit of the Gospel. And it becomes the man of God not to "believe every spirit, but try the spirits, whether they be of God." There is such a thing as advocating good from a mere love of controversy. Besides, every good cause has its cranks and its counterfeits. There once was a sorcerer, who offered to purchase miraculous power from Christ's apostles for his own advancement.

From entanglement with such vainglorious enthusiasts the pastor must always keep clear. Let the Carlstadts and Münzers have their following, for "it must needs be that offences come." But the pastor, who would do the Lord's work by the Lord's methods, must never "make haste." However zealous some advocates of any reform may be, he as a student of the times

must often wait long ere he reaches his goal. "Be patient brethren unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain." The pastor must learn to discern fanatical spirits, who would overdo and precipitate things, and thus undo. And he must not allow himself to be influenced or unduly disturbed on their account. He has a "sure word of prophecy," to which he can always "give heed," and "do well" thereby.

In the meantime the pastor must have patience with the eager extremists in the work of reform. They help to keep up the agitation, and fix attention upon the evil; and by their experiments and failures show the futility of human devices in matters of such magnitude. In this way they will aid him in pointing to the true and only remedy appointed of God for all human ailments. And men will learn that only "Godliness is profitable unto all things,"—temporal as well as spiritual,—and that "the foolishness of God is wiser than men."

Pastoral authority is needed in the pastor for *any* time. He is to speak in the name of the supreme authority. He is sent as an ambassador for God, and has a positive message to deliver; and he must not utter it in an apologetic or deferential spirit as from an equal to equals. It is indeed a message of love and mercy, and couched in terms of tender entreaty, almost as of an inferior to a superior. But withal it is a message of absolute and unlimited authority. "Thus saith the Lord," is a word of irreversible decision. There is no appeal from it. It is final, and can be carried to no higher tribunal. To the haughty Goliaths of skeptical science or criticism or secular power, the pastoral David must say, "I come unto thee in the name of the Lord of hosts." And in turn, when David himself as king has sinned, Nathan must not hesitate to say, "Thou art the man!"

Yet this is no easy matter. It is indeed one of the most trying features in the pastoral office. A delicate mind, such as all Christians ought to have, does not arrogate authority to itself. It shrinks from it rather, and reluctantly accepts only when duty

requires. Moses did not want to be the leader of Israel; and Luther did not want to be a preacher. But the Lord found means to convince them, that it was duty in both cases. So the pastor, who is supposed to have learned modesty and gentleness from Jesus, the "meek and lowly in heart," does not wish to assume authority. If he should love it, he is almost certain to abuse it, and work mischief by it. Yet, authority he must have and exercise. It belongs to his office, and he is nothing without it. "Let no man despise thy youth," writes Paul to Timothy. And to Titus he says, "Let no man despise thee." But Paul's manner of asserting authority was not that of arrogance or bravado. When he says to Timothy, Let no man despise thy youth, he adds, "But be thou an example of the believers, in word, in conversation, in *charity*, in spirit, in faith, in purity; and to Titus, "In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; so that he that is of the contrary part may be ashamed, having no evil thing to say of you." That is, maintain a true Christian spirit and character. It is your character, that is to raise you above contempt, or sink you beneath it. Unimpeachable character is fundamental to authority. If it is manifest in your life that you "have been with Jesus and have learned of him," the people will take knowledge of it. And you will not need expressly to assert your authority. Your innocence, your purity will assert it for you. Indeed, the more demonstration a man makes of his authority, the less he has of it. Genuine authority, and especially pastoral authority, is so subtle and quiet a thing, and withal so sensitive, that it does not like, and cannot bear, to be handled. It is very much like lightning,—the man who undertakes to handle it much and make a show of it in himself, and the man who stands in its way when it is legitimate, are both liable to be struck, and both come off considerably damaged. "Jesus I know and Paul I know, but who are ye?" said the evil spirit to the sons of Sceva, as "he leaped upon them and overcame them," when they presumed to exercise Paul's authority. But the pastor can be highly charged with this subtle and mighty element, only by being in the closest and most

intimate fellowship with the Supreme Authority, by living in that divine atmosphere, where it has its dwelling place, at the footstool of the Majesty on high. It is there and then, that the Holy Ghost comes upon the pastor,—and then he has power.

Yet, modest and retiring as pastoral authority is, there is with it also a measure of self-confidence and self-assertion on the part of the pastor. If he must hide himself in the power of God, he must also find or recognize as a part of that power the faculties with which God has endowed him. They too are God's power lodged to that extent in the man's personality. And whilst he must not let others despise him, he must just as little despise or disparage himself; for that would be to despise God's work and power in himself. That were to say, "Lord, what an imbecile thou hast made me! What a bungling piece of work am I, to come from thy hand!" It is for the man of God to respect and honor God's work in his own mental powers, and to believe, if he rightly exerts himself, he shall be fully competent to all the work to which he may be called. And it is not extravagant to say, that he can do that work better, that is,—more in accordance with God's mind, than any one else, even though the other be much his superior in many qualities. "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you" The feet can walk better than the hands; yea, the feet can walk better alone than by the aid of the hands. So each member of the body of Christ can do his own work better than any other can. And if we should be the feet, let us not despise ourselves on that account; we can render the body of Christ a service that neither the shapely hand, nor the farseeing and glorious eye can render;—a service, too, that is just as needful as any other. That is not a godless self-reliance—chargeable to pride and vainglory. It is simply a faith that says, "Thine is the kingdom and the power and the glory" in all things! It is only confessing God in ourselves as well as in men and things external to us.

Modest and humble every pastor must be. But he may be too modest, and think too meanly of himself, and thereby proclaim that God made a mistake in making him what he is. A man does not fully trust in the power of God's word until he



believes that it will have power when he handles it too. The conqueror of Goliath was no trained warrior; nor did he slay the giant with the proved armor of King Saul. David believed that God's power could work by the smooth pebble hurled from a shepherd's sling by a shepherd's arm. He honored God by honoring his shepherd station, his shepherd garb, his shepherd implements. And God honored him by giving him the victory over Israel's defiant and insolent foe. Modesty and self-respect are the two poles of an electric battery; and they make themselves felt with electric suddenness and force. They make the weak strong, so that the boldest wince in their presence. Jesus was "meek and lowly in heart," yet the rude soldiers "went backward and fell to the ground" when he gently said "I am he!"

A closing word; and yet not a word that, with what has been said, is exhaustive of the subject, but because there must be a closing word.

The vast and multifarious work of Christian beneficence and propagandism comes before the Church to-day in greater proportions than ever before. And it is in a special manner the duty of the pastor to point it out to his people, and train them for it, and keep them always engaged in it. It will not do for the army of the Lord to remain in camp always, and have nothing but drilling and dress parades to attend to. An army kept for that purpose, and with nothing else to do, might be a thing showy enough, and pleasant to be put on exhibition for its tactical evolutions and manœuvres; but it would be a costly thing, and as worthless as costly. No! the "consecrated hosts of God's elect," the soldiers of Jesus, were never called to mere make-believe warfare, but warfare in dead earnest, warfare that enlists all affections, employs all energies and demands all resources, against a powerful and ever wakeful adversary. And he who would be a leader of any division of these forces must well understand this and take it thoroughly to heart. The man who does not understand and feel it, is not the man to become a leader in this army even in a limited sphere. He has mistaken his calling;—and by his ignorance and indifference he plays into the hands of the ever tireless and sleepless enemy. He

keeps his congregation playing soldier, and fostering the delusion that they are indeed on the Lord's side, because they make a show that way. His trumpet gives an uncertain sound; and nobody prepares himself to the battle, because nobody knows that there is a battle to prepare for. He does not tell them that they shall ever have any fighting to do, or that they shall ever be called to anything more dangerous or laborious than sham fights; in which there is indeed all the noise of battle and the waste of ammunition, but not the execution of veritable action; for they have never sought nor fought an enemy. The Church has always been the church militant, and will be that to the end of time. And as she had at the beginning to contend earnestly for the *planting* of the faith at home, and afterwards for maintaining that faith, so now she is called upon to contend earnestly for the propagation of the faith till it shall have been published to the whole world. And it is the pastor who is to lead in all this. He must know what the enemy is doing, and what the Church ought to do in opposition. He must ascertain in some way where the enemy is encamped. He must plan the campaign; he must order the expeditions of the army. Nor must he wait till he is assaulted. He must know that the Church of Jesus is an aggressive body, and must be, because inaction on her part is all that the enemy needs to do his work, not only abroad, but in the Church herself. Yea, when the Church is inactive, the enemy may go to sleep. She must be aggressive all the more, because the principle and life of her organization is love. The pastor must know that the Lord is more devoted to the salvation of men than the devil is to their destruction; and that therefore the Church must be more active in the same line, than the forces of the world with their leader. He must know that however earnest and zealous enmity may be to find and destroy its victims, love is still more earnest, more zealous, and has done and suffered more for their salvation. Nothing is so fearless and daring as love, nothing so self-sacrificing, nothing so vigilant. Love always asks, "What can I do for my neighbor?" not, "What can I get from him?"

Such a devoted love is one of the most important qualities in the pastor for any times. Nothing else will make him and his

people so steadfast and energetic in every thing that the Church is called to do at any period or condition of her being. What the world needs at all times is a love ready to do all, and suffer all that men may be saved. Intellect can enlighten and convince, but only a loving heart can move. Even the heathen poet knew that, "if you want me to weep, you must first weep yourself."

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### ARTICLE III.

#### THE LUTHERAN CHURCH DOCTRINES IN THE NINETEENTH CENTURY.

By REV. J. WAGNER, A. M., Hazleton, Pa.

From the wording of the subject it might be presumed that the Lutheran Church had changed her doctrinal basis—that her creed in the nineteenth century was no longer the same as in the sixteenth century. Has the Lutheran Church already done what the Presbyterian Church is now engaged in doing—revised her creed? There is but one answer, and that a short one: She has *not*; and for the very good reason that the Augsburg Confession, the great symbol upon which the whole Lutheran Church has stood now for 363 years, needs no revision.

Nearly 400 years have come and gone since the immortal Augustana was adopted. The world has greatly changed since then. Mighty revolutions have taken place. Vast progress has been made. Important discoveries have followed one another in quick succession. The arts and sciences have achieved marvelous triumphs. Human thought has been busy sifting out the errors of a past age, and proving all things, holding fast only to that which is good. With the passing years new theories have been advanced only to be abandoned. Rigid examination and critical investigation have overturned the foundations of many beliefs once firmly held. Civil governments have been compelled to modify their constitutions. Scientific theories have been variable as the winds and fluctuating as the waves. Some churches have found it necessary to revise their creeds.

In view of the many and mighty revolutions of the passing

years, it may be asked: What of the Doctrines of the Lutheran Church? It is a fact, as significant as it is singular, that the Lutheran Church doctrines in the sixteenth century, as formulated in the Augsburg Confession, still remain in their integrity, in this nineteenth century, unchanged, and unchallenged by a single Lutheran theologian of distinction.

By the Lutheran Church doctrines, let it be remarked and remembered, are meant those presented as the faith of the Reformers at the Diet of Augsburg in 1530, and which have been the Confession of our Church ever since that memorable convention.

It is, however, principally of those doctrines that distinguish the Lutheran Church from all others that this paper is expected to treat. My task, as I understand it, is to present as briefly and concisely as possible the distinctive doctrines of modern Lutheranism. There is no need, and there should be no desire to exalt the Lutheran Church by criticising or disparaging other denominations of Christians. The mother of Protestantism looks upon the strength and beauty of her many daughters, with their vigorous households, not with feelings of envy, but of pride. Their greatness and goodness serve but to enhance her own glory. We have no sympathy with the absurd claim that the Lutheran Church is *the* church, and that all who are not of her fold are outside of the Kingdom. The Lord preserve us from any such narrowness and bigotry! The Lutheran Church has not a monopoly of all truth and goodness. There is much that is worthy of admiration and of imitation in all the churches holding the Protestant faith. Let us both cheerfully and gratefully acknowledge, and rejoice in the truth *wherever* found. But at the same time, we, as intelligent and loyal Lutherans, must insist that the peculiar doctrines of our Church are in perfect accord with the teachings of God's word, and therefore to be zealously maintained and defended.

Before taking these up separately, a few general observations may be in order. One is, that our Lutheran Church doctrines are *thoroughly Scriptural and Evangelical*, and therefore to be heartily believed and loyally confessed. The Lutheran Church doctrines are also *Evangelical Lutheran*. It is a simple fact of

history that the Reformers called themselves at first the Evangelical Church, *i. e.*, the Church which is *according to the Gospel*. The Reformation was only an attempt to revive the Christianity of Apostolic times. Luther's purpose was not to promulgate a new religion, but simply to restore the doctrines of the New Testament Church. The Reformers did not discover new truth. They only cleared away the rubbish of Romish error and superstition that for long ages had gathered about and hidden the truth as it is in Jesus. In the Reformation, Christianity only cast off the grave-clothes in which for centuries it had been enwrapped and stood forth again in its old form and power. Dr. Sartorius has well said, "The Reformers desired not, and are not to be considered as founders of a new Church, but simply as renewers of the old, upon its ancient foundations." Because "the Evangelical Lutheran Church of our fathers," receives and holds "*the word of God*, as contained in the Canonical Scriptures of the Old and New Testaments, as the only infallible rule of faith and practice, and the Augsburg Confession as a correct exhibition of the fundamental doctrines of the Divine word, and of the faith of our Church founded upon that word," she is not a *new* church. She existed long before the sixteenth century. The language of Dr. Valentine is beautifully true, "As well call Herculaneum and Pompeii, recently exhumed from their burial for centuries beneath the ashes of Vesuvius, new cities. The Reformation only purified the onward current of Christianity, as the lake of Geneva does the river Rhone, into which it pours all dark and muddy, but from which it issues and moves on, a clear and shining river." To say that the Lutheran Church is much older than the sixteenth century, to claim that she is as "old as the covenant of grace, and dates back to the world's early morning," is, therefore, within the bounds of sober statement and historical accuracy. Hence it was that Luther wanted the renewed church to be called, not Lutheran, against which name he earnestly protested, but *Evangelical* or the Gospel Church. The name Lutheran was at first given to the Reformers in derision by their enemies, just as the early disciples were called Christians at Antioch as a term of reproach. But what was given in reproach was accepted in both cases as an honora-

ble distinction; and so our Church has come to be known in history as the Evangelical Lutheran Church. *Evangelical*, because she is a Gospel Church, and Lutheran, both for convenience' sake, in contradistinction from other Protestant communions, and also that the great historic facts of the Reformation under Luther, as God's chosen agent, might be the better preserved. By the Evangelical Lutheran Church is meant the gospel church as it was restored by Martin Luther, who purified her from the corruptions of Romanism, which for centuries had been gathering about her, tarnishing her glory and dimming her lustre as the Bride of Christ.

The Lutheran Church in her doctrines is also *thoroughly conservative*. She carefully avoids all extremes. She occupies a golden mean, standing midway between Romanism and an Ultra or Radical Protestantism. What is meant by a Radical Protestantism? That type of Protestantism which condemns and rejects whatever is not distinctly taught in the word of God, however good it may be in itself. Because of her eminently conservative and scriptural basis there is less danger of a reaction towards Roman Catholicism. It is a deeply significant fact that, in proportion to her vast numbers in Europe, the Lutheran Church furnishes fewer recruits to the Church of Rome than any other denomination. One extreme is usually followed by an extreme in the opposite direction. The pendulum of the clock that swings too far to one side will oscillate just that much too far to the other side. Standing midway between Rome on the one hand and an Ultra-Protestantism on the other, the Lutheran Church occupies the only true and safe position. Maintaining doctrines that separate her from both, she at the same time holds to the Ecumenical Creeds—the Apostles', the Nicene and the Athanasian, that unite her to both. She differs from Romanism first and above all, in receiving the Scriptures as the only and sufficient rule of faith and practice; and secondly, in ascribing salvation wholly to the mercy of God. The sole authority of the Holy Scriptures, and Justification by Faith alone, without any merit of works—these were the two great fundamental principles of the Reformation under Luther. Its whole

soul was one earnest, martyr protest, not only against the Papal Church as such, but against all in the doctrine and practice that is unscriptural. The word of God was always Luther's ultimate appeal. When they were burning the Reformer's witness, and were ready to commit him to the flames, except he recanted, his steady, calm reply was, "Unless *with proofs of Holy Writ* or with manifest, clear and distinct principles and arguments I am refuted and convinced, I can and will recant nothing." Throughout all time this must be the one sole test of our Protestant Christianity, viz., the *word of God*. The dogmas pronounced by councils and the confessions of all our confessors are wholly destitute of authority except as they stand the test of Scripture.

The Augustana, confessedly "a creed of marvelous perfection" — "a confession which, in the increasing light of the centuries since it was formulated, is found so faultless in essentials as to need no revision, so in harmony with the Church's growing apprehension of the word of God that it remains untouched by the later exegesis and the "higher criticism" of that word," was not written by men infallible. Most true and discriminating are the words of Dr. Plitt, in Dr. Jacob's translation of the Book of Concord: "As much as the fact should be emphasized that the confessions originated under the guidance of the Divine Spirit, yet it must never be forgotten that, since they were composed by men, they must be imperfect, and therefore not only capable of, but need development and improvement."

Müller, in the "Historical Introduction" to his edition of the Symbolical Books, has well said: "The Church, then, does not wish to ascribe to her symbols immutable authority." The Evangelical Lutheran Church of our fathers has ever exalted the word of God as the only infallible rule of faith and practice. She believes in the Bible, rather than in the Augsburg Confession.

Then, the Lutheran Church differs from all other Protestant communions which in any way limit God's mercy or make his grace or salvation conditional upon anything but faith in Christ, be it "apostolic succession," as in the Protestant Episcopal Church; or "Election," as in the Presbyterian Church; or "Immersion," as in the Baptist Church; or "Experience," as in the



Methodist Episcopal Church. The Lutheran Church believes that everything is complete in Christ, and faith is merely receptive, merely the hand that receives the blessing.

As to the person of Christ she teaches that the divine and human natures are inseparably and forever united, attributes of both sharing in every act and work of the God-man. This undivided and indivisible God-man is the centre of the whole plan of salvation.

Romanism obscures Christ behind the Virgin Mary, Calvinism makes him simply an agent in saving the elect, Anglicanism confines and limits his grace to the narrow and shallow channels of "Apostolic Succession," Methodism denies his crown by its conjunction of experiences and of human works with grace, Lutheranism makes him all in all—whenever a sinner trusts to the mercy of God in Christ Jesus, she holds that he has met all the conditions of salvation. She insists, indeed, upon the importance of good works, not as justifying us in the sight of God, but as the necessary fruit of a living faith.

The doctrine of justification by faith in Christ without any merit of works constitutes the very heart of Lutheranism. "The most conspicuous distinction of Lutheran theology," says Dr. Wolf, "is the place which Christ holds in it. Other systems begin with the Bible, with the eternal decrees, with the Church. Lutheranism begins with Christ. Its theology is distinguished from all others by being Christocentric, Christ is the all and in all. Starting from this centre, the Lutheran Church has developed, beyond any other, a fulness and a richness of Christological thought which is the glory of her creed and the key to her other distinctive features." The divine-human person of Christ is the sum and substance of Christianity. Justification by faith, which Luther made the article of a standing or falling church, presupposes Christ as the object and condition of justifying faith.

Dr. Schaff has well said, "A theology constructed on the metaphysical doctrine of premundane decrees, or on the absolute sovereignty of God, is out of date. It did good service in the seventeenth century, but does not satisfy the wants of the nineteenth."

In her Christocentric teaching the Lutheran Church meets the deep-felt wants of the human heart which longs and has ever been crying out for a union between God and man. Until Christ came in human form, mankind regarded God, when they knew him at all, as a stern, relentless, inflexible Law-giver and Judge: therefore they recoiled from his touch: they cowered in his presence. They feared, but they could not love him. They could perceive no interest in common between him and themselves. No divine revelation, made through prophets and holy men in Old Testament times, could restore the communion between God and man which sin had broken. We could not believe in *communion* between the divine and the human till we had seen them in *union*. In Jesus Christ we behold the divine and the human so united, and God so brought down to man that we are delivered from the bondage of fear. Instead of fear there is now a joyful confidence in God. Preëminently evangelical, scriptural as well as conservative, are the Lutheran Church doctrines.

The three great doctrines distinctive of the Evangelical Lutheran Church are *Baptism*, the *Lord's Supper*, and *Justification by Faith*. Take the first of these. What is Baptism? Is it only an outward rite, a mere ceremony? or is it a *means of grace*? The Augsburg Confession teaches that "through baptism the grace of God is offered," and that children offered to God by baptism "are received into his favor."

Luther's Smaller Catechism declares that baptism "worketh forgiveness of sins, delivers from death and the devil, and confers everlasting salvation *on all who believe*, as the word and promise of God declare" So then, to secure the great benefits or blessings which baptism confers, there must be *faith*. Otherwise, as Luther teaches, *there is no baptism*. For those who do not believe, there is no promise of grace or salvation. The grace of God as offered to the child in baptism, and so long as there is faith, first on the part of the parents, and then of the child when it comes to years of understanding, the grace of God is operative, the blessing is bestowed.

The Lutheran Church *does not* teach that baptismal regeneration follows as the result of the *mere application of water*, as

though it were a piece of magic, but it *does* teach that where there is faith—faith first on the part of the parents, and afterwards of the child, the grace of God is offered.

And who would think of denying this? Says the Apostle Paul in Gal. 3 : 27, "For as many of you as have been baptized into Christ have put on Christ:" baptized into him as the graft is united to the vine, and puts on its life and power and all its glory of broad green leaves and purple clusters. Does any one tell me that Christ is the vine and believers the branches, and that therefore only those who can believe are in Christ? I reply. True, believers are the branches, as Christ said, but what of the little buds that are in the branches? Are they not also connected with the vine, sharing in its life and power? Does any one insist that the little children baptized into Christ are not the fruit-bearing branches? Very true. But then are they not the buds of promise, and because they have, through their Christian parents, living connection with Christ the vine, may they not with proper care, trained up in the nurture and admonition of the Lord, become in time fruit-bearing branches? Changing only the pronoun in the Apostle's words, we may say of the little children: "For as many of *them* as have been baptized into Christ have put on Christ."

The doctrine of the Lutheran Church is that baptism is an act with which not only we have to do, but with which also God has to do; that in it "the grace of God is offered," even as the Confession teaches. And what a glorious truth this is! What profound reality there is in this doctrine!

Take the second distinctive doctrine of the Lutheran Church, viz., the *Lord's Supper*. In his inaugural address as professor of didactic theology in the Seminary at Gettysburg, Dr. Stork put it none too strongly when he said: "The truth expressed in the doctrine of the Holy Supper is a very deep and vital one. On its acceptance or rejection, nay, on the emphasis or neglect with which it is accepted, depends much of the richness of the religious life of a church. That truth is that our life in religion is a real receiving and partaking of the life of Christ." For, did not our Lord say: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you?"

These words distinctly teach that it is only as we partake of his life that we can live spiritually. And, in 1 Corinthians 10 : 16, the Apostle Paul asserts the same important truth : "The cup of blessing which we bless, is it not the communion," *i. e.* the partaking or receiving, "of the blood of Christ? The bread which we break, is it not the communion"—the partaking—"of the body of Christ?"

We cannot be satisfied to believe that the Lord's Supper is simply a memorial feast—that the bread and wine are simply signs and symbols, nothing more. That they are also the visible signs and bearers of an invisible grace we most confidently believe and unhesitatingly affirm. We cannot surrender the Lutheran doctrine that in the Holy Supper Christ is really and truly present—that along with the bread and wine are received sacramentally and supernaturally the body and blood of the glorified God-man. This doctrine of the Real Presence is something very different from the Roman Catholic dogma of *transubstantiation*, by which is meant an absolute change of the bread and wine into actual flesh and blood. It is also something very different from what is known as *consubstantiation*, which has been repeatedly and persistently charged upon the Lutheran Church by those who ought to know better, if they do not. It is sufficient to say that not a single Lutheran theologian has ever taught it. With one voice the Lutheran Church has uniformly rejected it. In the sacrament of the altar there is neither a transubstantiation nor a consubstantiation—neither a change of the elements into, nor a commingling of the elements with, the body and blood of the Lord. What the Lutheran Church teaches is that the bread remains bread, nothing more; the wine remains wine, but that when the communicant receives these, he also at the same time receives the Lord Jesus Christ—there is a real and blessed, though incomprehensible, *communion of his body and his blood*.

When we say that the body and blood of Christ are truly present and received in the Holy Supper, we do not mean that the body and blood are included in or conjoined with the bread and wine, but simply that the body and blood of the glorified and ascended Christ are in some way truly present in the Holy

Communion, how or where we do not pretend to say. To believe and teach that Christ is not really present in the Sacrament—that the Holy Supper is merely a memorial feast—that the communicant receives nothing but bread and wine, is to rob the Lord's Supper of its most precious truth and meaning. "Whatever special benefit he is to receive from this sacrament," it has been said, "he must first put into it by bringing to it pious thoughts, good feelings, deep emotions, tender memories, and a faith that swings itself aloft and holds communion with Christ far off in heaven." Let others believe this, and be happy in their belief, if they can. We cannot feel "satisfied simply with a Saviour on the cross," nor yet with a Saviour in heaven. We hunger for and want an indwelling Christ. And hence we prefer to believe that "Christ, the whole Christ, the manifested God in human nature, is really present and received in the Holy Supper." And just because it "expresses the craving of the heart;" because it "bodies the teaching of the New Testament;" because it is the truth that "meets a deep want of the soul," we cannot consent to give up the doctrine of the Real Presence in the Lord's Supper. On this point the Lutheran Church cannot yield one jot or tittle, as one of her living theologians has said, "without proving false to her Lord and his truth. It is not bigotry. It is not prejudice that makes her cling so tenaciously to this doctrine. She knows, as the great Reformer knew, that the very foundations are at stake; that if she gives up on this point, and changes the Scriptures to suit human reason, she will soon have to give up other doctrines, and by and by the rock on which the Church is built will be removed, and the gates of hell will prevail." We would sooner take the Master's own words, "This is *my body—my blood*," and believe his words, though we cannot understand their full mystery and meaning, than change his words to suit our poor, finite powers of comprehension.

In childlike confidence and trust let the Lutheran Church, as one of her loyal sons has well said, "rather believe too much than not enough." "If there is any risk of being mistaken—which she, however, does not admit—she would rather run that risk, by taking her Master at his word, than by changing his word. She would rather trust her dear Master too far than not

far enough. And therefore here she stands: she cannot do otherwise. May God help her. Amen!" Let others say, as did the unbelieving Jews, in the synagogue at Capernaum, "This is a hard saying; who can hear it?" Like them some there are in these days who are offended by our Lord's words: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you."

"Doth this offend you?" that in the Holy Supper "our dear loving Saviour comes so close to us, leads us into his banquetting house, where his banner over us is love, speaks to us words that are the outbreathings of the yearning love of his divine heart, and at the same time, feeds us with his own spiritual and glorified body and blood, and thus makes us partakers of the divine nature. "Instead of being offended, let us rather bow down and worship and adore."

The great Lutheran doctrine in this nineteenth century, however, is still the doctrine of *Justification by Faith*, as set forth in Article IV. of the Augsburg Confession, that men "are justified gratuitously, for Christ's sake, through faith, when they believe that they are received into favor; and that their sins are remitted for the sake of Christ, who made satisfaction for our transgression by his death. This faith God imputes for righteousness before him." This is the very heart, the very essence of Lutheran theology as it is also its glory and its strength. Well did Luther characterize it as "the doctrine of a standing or a falling Church." Just in proportion as the Church holds firmly by this central, cardinal, vital truth of the Christian system, does she stand forth strong and victorious; as she lets go of it, does she fall in life and power.

When salvation, not by good works, but alone by faith in the merits of Christ, has been preached with all possible emphasis, then the manifestations of the divine presence and power have been mighty and marvelous: the Church has put on her strength, has gone forth, "fair as the moon, clear as the sun, and terrible as an army with banners"—her conquests have been many and great. With the single and simple truth, that "the just shall live by faith," she has triumphed over the strong and hoary system of Romish superstition, the proud and blasphemous

mous boasts of infidelity, the loud and scornful attacks of skeptical science and the combined forces of rationalism, positivism, materialism and so-called "advanced thought." But when, in her zeal for matters of ceremony and forms of worship and articles of faith that are non-essential, she has lost sight of the great doctrine of justification by faith, the chilling winds of worldliness have swept over the Church; she has become intoxicated with pride, poisoned with heresy, numbed with doubt, paralyzed with unbelief, or wild with the delirium of controversy, reaching a state bordering on lifelessness, her pulse feeble, her strength low, her energies exhausted, her influence and glory almost gone.

Since justification by faith in Christ is the distinctive feature of Lutheran theology, and has been the glory and strength of the mother Church of the Reformation, let her continue to emphasize this vital doctrine of the Christian system. "It has already been a power that since the Reformation has revolutionized the religious and even secular thought of the world." "The whole movement of the Church for this century has been a movement towards this truth, to a living trust in a justifying and saving God."

Such then are the principal doctrines of the Lutheran Church in this nineteenth century. They are the same now they were in the sixteenth century. No need exists for a revision of her creed. Her thoroughly scriptural and evangelical doctrines justify us in cherishing with a strong and passionate love our Lutheran Zion—the mother of Protestantism. Rejoicing in our precious heritage as the children of the Reformation, let us seek to prove the sincerity and fervor of our love for the Church of our fathers and the Church of our choice, by faithfully laboring to promote her peace and advance her interests. By loyally and lovingly maintaining the truth as held and confessed in her glorious Augustana, and by zealously extending her borders, we shall honor ourselves, honor the name of God's great hero of the Reformation, and above all honor and serve our Lord and Master.



## ARTICLE IV.

## THE BEGINNING OF HARTWICK SEMINARY.

By REV. PROF. WILLIAM HULL, Hartwick Sminary, N. Y.

Rev. John Christopher Hartwick, died on the 16th of July, 1796, leaving an estate by will, to found a Theological Seminary. His will was proved the next month in the Surrogate's Court at Albany, August 16th, 1796.

By his will he appointed Hon. Jeremiah Van Rensselaer, of Albany, and Rev. Frederick A. Muhlenberg of Philadelphia, as executors of his estate, and Rev. Dr. John C. Kunze of New York City and Rev. Dr. Helmuth of Philadelphia, as Literary Directors, or Curators, of the proposed institution. The latter declined to act, "on account of the multiplicity of my other concerns and the remoteness of my residence."

The other representatives of the estate met in New York City and held their first session on the 15th of September, 1797, and they then resolved, in accordance with the will of the testator, to found at once a Theological and Missionary Seminary, "as so many of the Lutheran Churches were destitute of laborers."

They proceeded to elect a Faculty. Rev. Dr. John C. Kunze was chosen theological professor, at a salary of \$500 per annum. He was to teach divinity students at his home in New York City, in connections with his work there as pastor of the German Lutheran Church; then located in what was known as the Swamp. Rev. A. T. Braun, pastor of the Ebenezer Lutheran Church in Albany was elected assistant professor, at a salary of \$250. He was to teach students in the preparatory course at Albany in connection with his duties as pastor of his congregation. Rev. John Frederick Ernst, then pastor of the Lutheran churches at Athens and Churchtown, was also employed at a salary of \$250 and the free use of 100 acres of land, to go upon the lands of the testator in Otsego county and instruct their youth. He resided then at Hudson, and he moved

from that place to Cooperstown, where he remained in the position to which he had been elected for three or four years, when he accepted a call to Pennsylvania. The question of the permanent location of the Seminary was deferred for consideration at a future time.

These appropriations covered the income of the estate. The Faculty, appointed at that meeting on the 15th of September, 1797, at once entered upon the duties of their positions. Dr. Kunze taught theological students in New York City. Rev. Mr. Braun had students in the classics, and it is to be presumed that Rev. Mr. Ernst taught as well as preached in Otsego County. Among the theological students of Dr. Kunze in New York City were Henry Muhlenberg and Philip F. Mayer. The latter says, in *Sprague's Annals of the American Pulpit*, (Lutheran Volume) on page 57, "After my graduation from Columbia College, I studied theology under his direction; during which time I spent two hours with him every day."

In the suit against the United German Lutheran Churches in the City of New York, as reported in 2 *Sanford's Chancery Reports*, the evidence showed that in May, 1802, on the petition of two hundred and five members of the German congregation, then served by Dr. Kunze, English preaching was resumed by the students of Dr. Kunze—Philip F. Mayer and Henry Muhlenberg. The latter was a son of Rev. Dr. Henry Muhlenberg, of Lancaster, Pennsylvania, and after his return to his native State, he served there in the ministry.

Dr. Hazelius, in his *History of the American Lutheran Church*, says on page 127, "In the State of New York we saw the brethren Philip and Frederick Mayer, after having enjoyed the instruction of the pious and learned Dr. Kunze, enter the service of the Church." On page 131, he says, "The Rev. Mr. Merkel, a native of Germany, formerly a merchant in New York, had devoted himself during his later years to the study of theology, under the direction of Dr. Kunze, and having received license from the Synod of Pennsylvania, had labored as a missionary of that synod in the counties of Cayuga and Seneca, in the western part of New York. In 1815, he was ordained by the Synod of New York, and soon after took charge of the churches in Guilderland and Berne, in Albany County."

Rev. Dr. Philip F. Mayer graduated from the Theological Department of Hartwick Seminary in New York City in 1803, and he became pastor of the Athens congregation, where he remained until 1807, when he went to Philadelphia, and took charge of the newly organized St. John's English Lutheran congregation—the first distinctively English church organized in this country—where he ministered for over fifty years, and until the time of his death.

In 1806, Rev. Frederick Mayer graduated from the same Department and became pastor of the Lutheran Church in Albany, where he remained until his death, in 1843. Dr. Hazelius says in his History, page 132: "The congregation at Albany gave a call in 1806 to the Rev. Frederick Mayer, who had graduated in Columbia College, and studied theology under the direction of Rev. Dr. Kunze." He also speaks of the latter as follows: "Dr. Kunze who had been instrumental in the education of several of our ministers." As Dr. Kunze died the next year—in 1807—that period closed his professorship.

In 1805, Dr. Kunze published a pamphlet of 57 pages entitled, "Statement of a case concerning the establishment of a Professorship of Divinity in the German Lutheran Church in the State of New York, with illustrations; in a letter to the Lutheran Clergy in the State of New York; By John C. Kunze, Professor of Divinity and Senior of the Lutheran clergy in the State of New York."

The "Professor of Divinity" applied to the position he held in Hartwick Seminary.

A writer in the *Lutheran Observer* of Feb. 15th, 1833, gives reminiscences of Dr. Kunze, in which he says, "He filled for a considerable time the office of Professor of Hebrew, etc., in Columbia College, until it was vacated, and that of Professor of Theology in the Hartwick Institution to the period of his decease."

After the death of Dr. Kunze it would seem as though Rev. A. T. Braun had succeeded him in teaching theology, as Dr. Hazelius in his History, on page 131, says that Rev. Dr. John Bachman succeeded Mr. Braun in 1811 as pastor of the Lutheran congregations at Brunswick, Sandlake and Schaghticoke.

He says on the same page: "The Rev. John Bachman, a graduate of Union College, was the successor of Rev. Mr. Braun, from whom he had also received instruction in theology."

Thus it appears that from 1797 to 1811, at least, Henry Muhlenberg, Philip F. Mayer, Frederick Mayer, Mr. Merkel and John Bachman graduated from the Theological Department of Hartwick Seminary. No doubt there were others.

Dr. Hazelius, in his History, on page 140, says: "In 1815 Rev. Mr. Hendrix took charge of the congregations (in New Germantown, German Valley and Spruce run). This gentleman was a graduate of Union College, Schenectady, and had pursued theological studies under the direction of Rev. Frederick Mayer, at Albany." Mr. Mayer was one of the first Trustees of the Seminary on its incorporation in 1816.

Dr. Knauff, the executor, finally located the Seminary at Hartwick, and began in 1812 the erection of a seminary building and a professor's house, which he completed in 1815, and placed Rev. Dr. E. L. Hazelius in charge as principal and professor in theology, with John A. Quitman as his assistant.

On his election as Assistant Professor in 1797, Rev. A. T. Braun entered upon his work to give candidates for the ministry their classical course in Albany. In 1799, he moved to Schoharie, and remained there until 1801. Dr. Pohlman in his Address at the Semi-Centennial, 1866, says, "Mr. Braun moved from Albany to Schoharie and collected a few students whom he prepared for the study of divinity." Among his students are mentioned, Nicholas Smith, Philip Simon and Messrs. Grim, Frost and Sternburg, whose Christian names are not given. Rev. Dr. Frederick H. Quitman, of Rhinebeck, the pastor of the Stone Church, was also paid to teach, by the estate, for a time. Lewis Ring was with him two years and his son William was among his pupils. Mr. Ring afterwards changed his mind and became a physician.

The Seminary was therefore in full operation in 1797, with its theological department in New York City and its classical department in Albany—its preparatory department in Otsego, and its library in Schenectady; where Mr. Hartwick had deposited 420 volumes in Union College, and which afterwards were transferred

to the Institution when it became permanently located. It bore the appearance of a University. At the present time Union University has its classical department in Schenectady and its law and medical departments in Albany. A seminary can exist, in fact, without a building, just as a congregation can without real estate. Incorporation is not necessary to constitute an institution of learning so long as it has a faculty, students and endowment.

After Dr. Knauff, the sole executor of the estate, had erected a professor's house and a seminary building at Hartwick, he called Dr. Hazelius and John A. Quitman as teachers, and the school was conducted by the estate, through them, from December 15th, 1815, to August 13th, 1816, when the Regents of the University chartered the institution and the trust was administered by the Board, in place of the executor of the estate.

It is, therefore, a mistake that Hartwick Seminary dates from December 15th, 1815, when it began to occupy the present building under the government of the estate—or August 13th, 1816, when its charter was issued by the Board of Regents of the University—or Sept 4th, 1816, when the assets of the estate were turned over to the board of trustees by Dr. John G. Knauff, the executor of the estate; but it dates from September 15th, 1797, when its first Faculty was appointed and its work legitimately began.

That there was an interval subsequently, when its work may have been interrupted, makes no difference. It was interrupted for a year in 1840, when the school was closed for that length of time, while the former stone wings were added to the main building.

The fiction, therefore, that the institution dates from 1815, will have to be abandoned. Rev. Dr. John C. Kunze was its first theological professor—not Rev. Dr. E. L. Hazelius, and its first theological graduate was not Rev. Dr. H. N. Pohlman, but Rev. Dr. Philip F. Mayer.

If the income of the estate had not been used during these years for educational purposes, as the will contemplated, the estate would have been more than doubled from the death of testator to the time of the incorporation.

Its centennial will occur in 1897—not in 1915.

## ARTICLE V.

FREDERICK THE WISE AND THE CASTLE CHURCH AT  
WITTENBERG.

\*From the German of PROFESSOR JULIUS KÜSTLIN by the REV. GEORGE F. BEHRINGER, A. M., Saddle River, N. J.

Rudolph I., Duke of Saxony, of the race of the Ascanians, was the endower, if not the founder, of the "Schloss-Kirche" (Castle Church) at Wittenberg. On St. Matthias' day, the 25th of February, 1353, he solemnly recorded his intention in the original endowment letter, that, in compliance with the pious wish of his deceased wife, Kunigunde (the daughter of a Polish king), and in agreement with his sons, he had endowed, in connection with his castle or residence at Wittenberg, a chapel, in honor of Almighty God and of the glorious Mother of God (the Virgin Mary), with all necessary income and appliances, and that he had caused the said chapel to be consecrated in honor of All Saints. He also appointed a well-endowed chapter of six canons, with a chaplain and six assistant chaplains. He prescribed that divine services should be regularly held; that the lives of the ecclesiastics should be pious and well-ordered; that the saints (and especially their relics) should be faithfully revered; and that thus the salvation of the Duke, of his predecessors and of his successors, should be assisted. Furthermore, in order that this endowment should remain in perpetuity, and that none of his successors might in any way abridge or annul its provisions, the Duke caused the seals of his first-born son (Rudolph II.), of Prince Albert of Anhalt, of three distinguished Saxon noblemen, and of the cities of Aken, Wittenberg, and Hertzberg, to be attached to the document.

\*"Friedrich der Weise und die Schlosskirche zu Wittenberg. Festschrift zur Einweihung der Wittenberger Schlosskirche am Tage des Reformationsfestes, den 31. Oktober 1892, von Dr. Julius Küstlin." The memorial volume from which this article is compiled was published in connection with the reconsecration of the Castle Church at the last anniversary festival of the Reformation.—G. F. B.

Rudolph II., who succeeded his father as reigning duke in 1356, enlarged the endowment by additional grants of landed property, the gifts of rents, the incomes from villages, &c.

It is claimed, that some kind of a church building existed on the site of the Castle Church prior to this special endowment of Duke Rudolph I. But it is not certainly known who founded or erected it; nor is it known what alterations were made in this alleged original chapel, or church, in 1353. This much seems to be conceded as fact, that Duke Rudolph's chapel was only about one-fourth the size of the present church.

The chapter-house, or monastery, appears to have been in existence at least seven years before the endowment of the chapel. For in the year 1346, Rudolph obtained two bulls from Pope Clement VI., dated from the papal residence at Avignon in France, on the 6th of May in the fourth year of his pontificate, *i. e.*, in 1346. In these documents the Pope designates the object of the Duke's proposed endowments as follows: chapel and chapter-house are to serve in praise and honor of our Lord Jesus Christ, for the preservation of a thorn from the crown which was once imposed on the sacred head of Christ (which but a short time ago the Pope's highly beloved son, Philip VI., the distinguished king of the French, had presented to Duke Rudolph), and for the adoration of St. Wenzel and of other saints. Thus the principal treasure and sacred object of the original church, or chapel, of All Saints at Wittenberg was this thorn from the crucifixion crown.

The value of such a relic to the sincere piety of those days scarcely needs any explanation. In the very next year, 1347, certain indulgences were promised to all who would on certain appointed days reverently walk around the altar on which the thorn was preserved.

According to a descriptive catalogue of the year 1509, there was to be found, at that time, among the sacred treasures of the church, a life-size image of a king, with a monstrance in hand, containing the precious thorn. The catalogue relates that in recognition of Rudolph's brave and honorable conduct in the service of Philip VI., the French king had bestowed upon him, among other gifts, this thorn from the crown of Christ; also a



golden image of a king, together with a descriptive account ; and that, for this reason, the said Duke (Rudolph) had established the chapel in connection with his residence at Wittenberg, endowing it with a perpetual income, &c.

As to the military services which the Saxon Duke rendered to the French king, a tradition relates that Rudolph I.,—or, according to another, his son, Rudolph II.,—took part in the campaigns of Philip VI., of France against Edward III., of England, especially in the calamitous and decisive battle of Crecy, August 26th, 1346. This was recorded on parchment by Melancthon and the record deposited in the reconstructed tower of the church, in the year 1558.

On the other hand, if the date of the above mentioned papal bulls be correctly given, the participation of Rudolph I., or of his son, in the campaigns of the French king could not have been the special cause and occasion of the gifts of the sacred thorn.

This much, however, may be learned from the story : Rudolph's relation to Philip and Clement affords a picture of the unhallowed conditions in which the German people and the German empire were found at that time. The founding and the beginnings of the Wittenberg church thus grant us a brief yet significant glance into the religious and ecclesiastical life of our ancestors and into the history of Germany.

But it was under the reign of the Elector Frederick, surnamed the Wise, that the Castle Church experienced its greatest progress in the direction of that glory and holiness, which, from its foundation, the sacred thorn foreshadowed.

Frederick was born in the year 1463. Besides the customary knightly training, he received a more than ordinary education in the cathedral school of Grimma. George Spalatin, who knew him well, testifies that, although the Elector disliked to converse in Latin, yet he understood it well, and that he did, at times, make use of it in conversation ; also, that he remembered many passages from Terence, Cato, and other authors and books which he had studied in his youth. As prince and ruler he entered into friendly relations with Erasmus, the celebrated

leader of the new humanistic culture, and this he did with a free and comprehensive spirit; likewise with the learned Mutian, residing in Gotha since the year 1503,\* around whom there gathered a devoted circle of German scholars. On Mutian's recommendation, Frederick selected Spalatin, one of this company, as tutor of his nephew, the Prince Elector, and afterwards retained him as his court chaplain and secretary.

Frederick was a genuine example of the type of German piety prevalent in his days, which manifested itself in an increased zeal for church endowments, for spiritual exercise in church services, in asceticism, and in pilgrimages, for the cultus of old and of new saints, and the like. With conscientious fidelity the Elector participated in all the traditional ecclesiastical ceremonies of the Roman Catholic Church. Spalatin relates that Frederick allowed no day to pass without attending or hearing mass, whether at home, or on a hunt, or on a journey. He was accustomed to pass the season of Lent in quiet retirement, and oftentimes in the Augustinian cloister at Grimma.

In the seventh year of his reign, in the year 1493, he yielded to an impulse to undertake a pilgrimage to the Holy Land and to the Holy Sepulchre. He could well say, as he declared in his last will and testament, that he entered upon this pilgrimage with peculiar fervor and reverence. At Torgau, after laying the first stone in the walls of the new chapel of the Holy Cross, he received a parting blessing in the old church, and was then accompanied by the entire congregation, in procession, to the limits of the town. Arriving at Venice, he was again "blessed" before embarking.

His objective point in Palestine were the holy places in Jerusalem, where he sojourned five days. He was accompanied by a numerous train of followers, and yet he proceeded after the simple manner of an ordinary pilgrim. On his return he caused the chapel at Torgau to be completed.

As ruler of his domain he was devotedly interested in supporting religious institutions. He expended large sums of money for churches, cloisters, altars, ornaments, and other religious objects. This pious zeal he showed in the most striking manner in his immense outlays upon the Castle Church and its chapter-

house. Spalatin computes the amount which he spent on both as more than 200,000 Guilders, a sum equivalent to \$250,000, at the present day.

Between the years 1490 and 1499 the Elector caused the Castle Church to be entirely rebuilt. In the then comparatively poor city, whose citizens, for the most part, lived under thatched roofs and between walls of wood and clay, there arose a splendid, high-arched Gothic building of free-stone, and at its side a stately castle-tower. The floor of the church was inlaid with variegated marble and the walls were adorned with valuable paintings. Several of these were executed by Albrecht Dürer, one among them representing the Adoration of the Magi. For the high-altar there was a large oil painting by Kranach. In addition to these there was a marble tablet with eight pictures from Christ's passion.

Frederick increased the number of the chapter-clergy from 20 to more than 80 priests. The fourteen canons, or chief prelates, were intended to be in part theologians and doctors of theology, doctors of the civil and canonical laws, and in part doctors of philosophy and masters of the liberal arts, all however having received a theological education. The chapter-house, or monastery, was brought into most intimate connection with the newly founded university. The income of the former was to assist the latter, and the professors were called upon to perform the well-endowed services of canons, at the church and in the chapter. For this purpose, also, the incomes of a number of neighboring towns were added.

In this manner, by the union of church and university and chapter, the Elector realized his wish, that, instead of the friction and conflict elsewhere prevailing between the clergy and the leaders of the new, liberal learning, there should exist a peaceable, churchly relation among them all. The Castle Church was also the scene of solemn university proceedings which were always opened with a mass. Theses for academical disputations were nailed to the doors of the church. The entire university, as well as each separate faculty, was under the special protection of a distinct patron saint. Next to God and the Virgin Mary, the patron saint of the university was St. Au-

gustine; for the theologians, St. Paul; for the jurists, St. Ivo; for the physicans, Sts. Cosmas and Damianus; for the philosophers, St. Catharine. Each faculty was called upon to celebrate the annual festival of its patron saint and to invite the whole university to these services. From this arose the custom at the Wittenberg university, which was maintained long after the period of the Reformation, that the Dean of the Philosophical Faculty annually delivered a festal oration on St. Catharine's day.

But by far the most valuable treasures which the Castle Church possessed were the relics which Frederick had collected with a remarkably patient and untiring zeal, and which he was determined to maintain and preserve in a most worthy manner. Trusted agents in foreign lands gathered these relics for him, thus a certain Baron Von Schenk, who lived in Venice as a monk. Doubtless the Elector's pilgrimage to the Holy Land was the means of increasing his treasury of relics; likewise a visit to the Netherlands in 1494. When Frederick attended the Council of Constance in 1507 he secured from Pope Julius II, a letter addressed to all archbishops, bishops, abbots, and prelates of the Holy Roman Empire, wherein they were requested to favor the Elector with some of their relics and sacred treasures.

In the year 1509 there was published in Wittenberg a catalogue descriptive of all these relics, accompanied by 116 wood engravings. It was no doubt ordered by Frederick himself and executed according to his wishes. There exists a well-preserved parchment copy of this catalogue, which was apparently intended for the use of the Elector, or his court. On the front of the title page there is a fine copper engraving of Frederick and his brother John, with the date of the year, 1510. The reverse side contains the picture of the new church, together with an impression of the ducal coat of arms attractively designed.

This publication did not signify that the collection was complete, but rather that further additions would be made to it with the zeal hitherto manifested. It was designed to show what a fine collection there was, and to invite to a participation in the blessings which these sacred treasures conveyed.

According to this catalogue the whole collection was divided,

and again subdivided, into larger or smaller assortments. For each of these subdivisions there was a precious vessel of silver or gold, crystal or pearls. There were also images of saints and of the twelve apostles, richly decorated monstrances, small crosses, and other sacred ornaments. The relics were deposited in these designs, or in some way attached to them. And these ornaments of artistic skill were delineated and described in the catalogue.

The relics were mostly particles of the human body, remnants of clothing, a stone or clod of earth hallowed by historic and religious associations. Among these were four entire skeletons and four entire skulls of the company of St. Ursula; an entire skull and a sword of the company of St. Maurice; an entire corpse of one of the Innocents murdered by Herod, besides sundry legs, arms and fingers of others of the same company.

The well-known saints are all more or less represented in these relics, and besides these, many whose names we do not know. The patron saints of the university were also to be found in the collection, viz: of Sts. Cosmas and Damian, at least eight particles—besides of Cosmas the greater portion of an arm; of St. Ivo, at least one particle; of St. Catharine, especially a particle of milk (instead of blood) which flowed from her when she was beheaded. The catalogue begins with St. Elizabeth of Marburg, well known to all Germans, of whom there is a glass or cup, particles of her cloak, her dress, her hair, two toes, and eight other particles.

But little is on hand of the times of the Old Testament, but what there is, is noteworthy: a part of Moses' burning bush, of the desert Manna, and of the soot of the fiery furnace in which the three friends of Daniel praised God unharmed. Exceedingly numerous and varied were the sacred memorials of Jesus' life and death: particles of the milk of the Virgin Mother; portions of the tree under which she nursed him in the balsam garden; particles of her hair; her girdle and her veil; parts of the swaddling clothes of the infant Jesus; of the manger of hay and straw on which he lay; of the gold and of the myrrh of the Magi; of the mountain in the desert where he fasted; of the place where he taught the Lord's Prayer; of the

stone steps where Lazarus lay ; of the stone where Jesus stood when he wept over Jerusalem ; of the stone from which he mounted the ass on which he rode in triumph into Jerusalem ; of the stone which received the drops of blood which he perspired in Gethsemane's garden ; of the stone of his sepulchre ; of the stone of his ascension ; portions of his beard ; his clothing ; his seamless coat ; of the bread and of the table of the last Supper ; of the towel with which Christ wiped the disciples' feet ; of his handkerchief ; of the white robe which he wore when he was mocked by Herod ; of the purple robe with which the soldiers clothed him ; of the pillar at which he was scourged ; of the rope with which he was tied ; of the whip with which he was scourged ; part of the sponge used in quenching his thirst ; three different specimens of the wood of the cross ; of a nail that pierced the hands, or the feet, of Christ ; two particles and eight entire thorns of Christ's crucifixion crown ; besides, that special treasure, that single thorn in the monstrance, held in the hand of the image, which Duke Rudolph I., received from the king of France.

Following the above enumeration, there is mentioned a coffin, inlaid with silver, containing 1678 particles of sacred bones, 72 pieces of stones from holy places, all of whose inscriptions could no longer be read—an evidence, it is said, of the honesty of the compiler of the catalogue.

On the Monday following the Sunday of *Misericordias* (the 2d Sunday after Easter), this whole collection of relics was solemnly and publicly exhibited, and at the close, the consecrated wafer, enclosed in a silver monstrance, representing the holiest of all holies, the Holy Trinity, was shown. The catalogue announces that 100 days' indulgence would be granted on account of each relic viewed ; and in addition to this, a like indulgence for visiting the relics as a whole ; and furthermore, an indulgence equal to that obtained by 40 days' severe fasting. The object of all this was to invite every reverently disposed person to visit such a worthy resort of sacred treasures and to partake of the merit of the grace extended. What the nature of this reverent adoration may be, is not described. The catalogue

closes with the call: "Blessed are they that make themselves partakers of such grace."

With indulgences and other favors the Castle Church and its chapter were richly endowed. Especially did a bull of Boniface IX., grant a very particular indulgence to the reverential visitors of the Wittenberg church and its altars, on the two days preceding and on the two days following All-Saint's day—similar to the indulgence granted at Assisi, In Italy, the home of St. Francis, and besides this at a few other places. Leo X., increased this indulgence, in 1516, in time, to an indulgence for 100 years.

Moreover, Rome did not fail to bestow grateful acknowledgment upon the prince, who, with so much zeal and at so great expense, enriched his church with holy relics and means of grace. An indulgence was granted to all who prayed to God on behalf of the Elector. Concerning this a papal theologian reports the following: The head of the church, in view of the pious disposition with which Frederick devoted himself to the service of God, by special favor, has granted 100 days of heaven's indulgence to all who will pour out their prayers to God for the life of such a prince.

The high estimate which was placed upon his abilities as regent is shown in the desire of the imperial electors and of the free cities, after the death of Maximilian, to choose Frederick as German Emperor. The pope also added his recommendation. But he would not hear of this, doubtless with a correct conviction that he did not possess sufficient power to maintain his imperial rights and duties with firmness and dignity; and also, that he had neither personal fitness nor inclination to enter upon conflicts for the maintenance of his rights.

In his own domains he sought conscientiously, and with the aid of well-selected councillors, to inform himself of all that concerned the administration of law and order. On the territory which did not belong to his own electorate, he ruled conjointly with his brother John in undisturbed peace and harmony. Remaining single all his life long, he calls his nephew, John Frederick (whose god-father the Elector was), in letters to his brother: "our son" and "my son."



To his subjects, Frederick was universally gentle and gracious ; to sufferers, he was sympathetic and charitable. Yet, fault was at times found, that he, the prudent, thoughtful and modest man, did not himself like to hear the complaints of the people. Expensive luxuries he avoided. His love for learning was shown in his founding and maintaining the university of Wittenberg. His pious disposition was manifested in his daily life and intercourse with others, so that those nearest to him could testify, that they never heard him utter a profane word.

A fundamental element in the Elector's thoughts and activities was his great and calm circumspection. He was praised as an excellent Fabius, and blamed for not reaching the conclusion of a matter. His conduct in this respect was a matter of temperament as well as of conscientiousness.

And yet, as Spalatin declares, appealing to the judgment of everyone, whatever he earnestly undertook to do, that had hands and feet.

Posterity honored the Elector with the title : Frederick the Wise. His contemporaries recognize in him the man of peace (in German : *der Friedreiche*, corresponding to his name, *Friedrich*, i. e., abounding in peace.) So far as lay in his nature, his character, and his wishes, his government was of necessity a peaceful one,—of the good old kind—enriched and beautified by the means of spiritual culture and spiritual enjoyments which the dawn of a new era afforded.

Upon this man was laid the hand of a Higher Power, who thrust the man of peace into conflicts unparalleled, and who made of the honest and pious collector of relics (for many, a denier of the Holy One) but for us, a faithful protector of the reviving Gospel.

It was in the year 1517, on the evening before All-Saints' day, when the Castle Church opened its portals to the pilgrims from near and from far, in order that they might partake of the benefits of the indulgences which the church disposed of. It was then and there, that the Augustinian monk and university professor, Dr. Martin Luther, nailed his 95 Theses against Indulgences to the principal church doors ; "out of love for the truth

and from a desire to bring the truth to light," he invited to a disputation of these theses.

Luther narrates, in later times, that, with his preaching against indulgences he merited the ill-will of the Elector, who greatly loved his institutions at Wittenberg. Luther also knew that Frederick had but a short time before this greatly exerted himself to increase the number of his relics, so necessary and precious on account of the indulgences connected therewith. For he had given a special commission to Staupitz, the vicar-general of the Augustinian order, at that time engaged on church business in the Netherlands. And Luther himself had submitted a report concerning this matter to the court of the Elector, in the previous December. Hence, in his attack upon indulgences, Luther acted independently of all this. He went forward, as he afterward said, "like a young doctor, fresh from the forge, hot and brisk in the Holy Scriptures." But, in another respect, he was mindful of the Elector. He was anxious to avoid the appearance of having posted the theses either at the pleasure or at the command of Frederick, especially since the latter was not on good terms with Archbishop Albrecht of Mainz (Mayence), the pope's general agent for the sale of indulgences in Germany. Therefore Luther was thoughtful enough, as he afterwards declared to Spalatin, not to inform the Elector, nor indeed anyone at court, of his intention to promulgate his theses. To the Archbishop Albrecht, Luther addressed a frank and respectful letter on the same day. Concerning the impression which Luther's theses made upon the mind of Frederick, or the manner in which the latter received them, we have no information whatever.

It is more than remarkable, however, that the Elector maintained his high esteem for the relics and cared for their annual, solemn exhibition. He also persevered in his zeal for their increase. In the year 1518 there is recorded a very valuable acquisition. It was the arm of a certain St. Frederick, at one time bishop of Utrecht, whose body had been buried for more than 700 years. It is reported that, when his grave was opened, his skeleton was found to be well-preserved, and that a sweet

smelling odor arose from the tomb. The citizens of Utrecht who protested against the removal of the arm were pacified by the Elector by receiving from him, in exchange, relics of Sts. Boniface and Willebrod.

In the year 1519, Miltiz brought two papal bulls, dated 1516, concerning the adoration of these relics and the promises of indulgence attached—for all of which Frederick paid the sum of 700 guilders, or about \$3500. The official bills in detail, as furnished by Spalatin, have been preserved.

In the year 1520, the number of parts and particles of sacred relics had increased to 19,013—there having been added 361 in the course of that year. In the same year there appeared a printed announcement concerning all the promises of indulgences connected with the adoration of these relics.

In view of all the varied relations that existed between Luther and Frederick, and which were maintained through the mediation of Spalatin, it is somewhat strange, that we read nowhere of their personal intercourse. And, indeed, such a meeting never took place, incredible as it may seem to us in these days. Luther once declared very emphatically in connection with some statement about the Elector, "during my whole lifetime I have neither heard his voice nor seen his face, except at the Diet of Worms in 1521." And Spalatin adds: "Although Frederick did not have any personal intercourse with Luther, yet he graciously loved and esteemed him." Now, this state of affairs could only have been possible if the Elector had purposely avoided meeting Luther. And the reason for this may have been, that Frederick dreaded the reproach of being the companion, or associate, of a heretic, and that he did not wish to give any cause or occasion for such a charge. It is possible, too, that he feared the overpowering influence of the Reformer's spirit and word in constant companionship, and that such influence might have affected the independence and impartiality which he, as reigning prince, had to maintain in the severe conflicts of those times.

In considering the ecclesiastical position of the Elector Frederick, attention must finally be directed to the Wittenberg

church and its sacred treasures. A complete account of these important proceedings is preserved in the archives of Weimar.

Frederick, at last, without, however, taking the initiative, and without experiencing any personal conflicts, so far as is known, abolished the adoration of his beloved relics and closed the collection. On the 24th of April, 1522, he received a report from the majority of the canons, that they had resolved upon holding the usual exhibition of the relics, but not to call attention to the indulgences. But the minority of the chapter, particularly Jonas and Amsdorf, the special friends of Luther, wished to do away with all further exhibitions. The Elector approved of the majority resolution, adding that such was the custom in Nuremberg. He furthermore ordered that a number of armed officials should attend the exhibition, so that all possible tumults might be avoided. Evidently the fanatical uprising which Luther had curbed also threatened these precious relics. Yet, in this matter, the Reformer himself took no active steps in union with the Elector. His desire was to spare the weakness of the prince. At the same time, he did not fear to jest with Frederick about his treasures. In the following year (1523) the Elector abolished the special, annual exhibition of the relics, continuing however the practice of placing them on the altars at the great church festivals. But his ardent zeal in acquiring relics had suddenly and completely died out during the previous year. He had returned some that his former agent, Baron Von Schenk, had purchased in Venice, accompanied by a letter, written by Spalatin and dated July 28th, 1522, to the effect that he, the agent, might dispose of them in his own city, where they would be worth more than at present in Germany. For here the people had learned out of the Divine Word to have a sufficiency in believing and trusting God, and in loving their neighbors.

To introduce and develop the evangelical tendency in the chapter, the Elector himself had contributed the greatest influence in appointing Justus Jonas (in place of the deceased, strict, Roman Catholic Göde) as Provost of the chapter clergy. He did this on recommendation of the humanist Mutian. Of like evangelical tendency was Amsdorf. According to a calculation made by Spalatin, the number of private and public masses an-

nually to be said, for the living and for the dead, had reached the enormous figure of 9901. These masses were read by 83 priests. The wax that was used in the candles burned was said to amount to 35,000 pounds per annum. On such an extensive scale there was thus observed a custom which to Amsdorf, Jonas, and Luther, as well as to the entire congregation at Wittenberg, was an abomination. Of a similar character were the old traditional church hymns, in which the Queen of Heaven and the Saints were adored, instead of God and Christ.

In October, 1521, Frederick received word from the chapter clergy that there was a lack of priests for the saying of recently endowed masses. In 1523, Provost Jonas began to preach against unevangelical practices. Luther did likewise with great ardor. Twice did he address letters of admonition to the canons. He charged them that they well knew that they were not doing right, and that they did so because of their love for the money which they obtained in saying masses.

In vain did the Elector send the Jurists Schurf and Schwerdtfeger, as well as Melanchthon, warning Luther not to act so rashly, referring him to the impending imperial diet and to the anticipated general church council. But Luther did not abate his opposition to the Roman mass. In his Latin treatise, concerning the form or order of a genuine Christian mass (*Formula Missæ*), he calls the Wittenberg church a Tophet, *i. e.* a place of loathing and abomination—instead of a church of All Saints, a house of all devils.

Jonas now addressed a long, calm, yet ardent communication to the Elector, reminding him of the example of King Hezekiah (2 Kings 18), who would not tolerate the heathen abominations but destroyed the brazen serpents which the people worshiped, at a time when Isaiah was the bearer of God's word in like manner as Luther is now.

But Frederick adhered to his view of the legal aspect of the question, according to which he was not authorized to make any changes in the reading of masses prescribed by order of the church and traditional usage; and that, if changes were made, he could not account for them to the Emperor.

In the meanwhile the excitement increased in the university

and among the citizens. The conflict between the two parties among the clergy also continued. The few remaining clerical adherents of the old Roman Catholic faith and practice appealed to the Elector for protection against the threatening tumults. Thereupon Frederick sent a commission to Luther appealing for a continuance of the old order as touching the mass.

But Luther replied in a public sermon in which he characterized the objectionable portions of the mass as an abomination, placing the same on a level with such crimes as theft, murder, and adultery. He held the mayor, councillors, and judges accountable for tolerating such a state of affairs. Indeed Luther and Jonas both justified the interference of the civil power under these circumstances.

Upon this the Rector of the university and the twelve city councillors called at the chapter house and announced to the Dean the suspension of all relations with the Romish adherents of the chapter. The same night a mob stoned their windows. Frederick expressed his disapproval of these proceedings, but postponed his final decision on the question at issue.

Finally, the threatened canons gave up the struggle. One of them, Dean Blank, wrote to the Elector, that, through daily reading and seeking, he had reached the point where his conscience would no longer permit him to say mass.

Silently the Elector now permitted the innovation to take place. When at Easter, 1525, he asked for information as to the condition of affairs in Wittenberg, he was told by one of his officers, that on Sundays, instead of the mass, divine service with the Lord's Supper was held; and that on every week-day, a Bible lesson was read, or a sermon delivered; and that during the recent festival week the old customs as to relics, the wearing of a variety of priestly robes, the burning of tapers before the images of Virgin and saints, had all been abolished. Doubtless these proceedings were among the severest and most painful experiences through which Frederick passed, and which were brought on by the newly dawning evangelical light. It was not the weight of old age, but his princely sense of right and his conscientiousness that made these trials hard for him to bear.

In his inner, personal, religious life, Frederick desired to remain true to the word of God as contained in Holy Scripture. One of his favorite passages was 1 Peter 1 : 25 : "*The word of the Lord abideth forever.*" The Luther Hall of Wittenberg owns a large silver medal which bears the impression of the Elector's figure on the one side, and on the other the Latin version of the above Scripture passage : "*Verbum Domini manet in aeternum.*" The initial letters of these four Latin words he ordered to be embroidered on the coat-sleeves of his servants. He received God's word with his whole heart as Luther explained it and Spalatin delivered it. And yet his conscience remained bound as touching certain traditional observances. But he is entitled to that lenient consideration which Luther would grant to all sincere though weak and anxious ones in the faith.

Thus Frederick reached his sixty-second year, oppressed for many years with bodily afflictions, and with difficulties as a ruling prince, for which he knew no solution. Modest and immovable, he trod the path which appeared to him dark indeed, and yet the only way, as it seemed, which God would have him go.

On the evening of the 4th of May, 1525, the physician in attendance upon the Elector ordered Spalatin to be called, that "he might do for him what he could." Frederick conversed with Spalatin, first about Mutian, from whom letters had been received, and then about the insurrection of the peasants. Then he touched upon the interests of his own soul, continuing a serious, heartfelt conversation with Spalatin. Desiring to partake of the Lord's Supper, he confessed his sins to his Father Confessor, the pastor of Herzberg, and then received the holy sacrament, both bread and wine, with such earnestness and depth of feeling, that all wept. On the following evening, May 5th, he quietly fell asleep. The attending physician remarked : "He was a child of peace, therefore he died in peace."

On the 11th of May the remains of Frederick were buried in his own beloved Wittenberg Castle Church, in the church that was now entirely evangelical, free from all objectionable usages. The funeral services were simple, consisting chiefly of Christian hymns and of God's word. Luther preached at the burial and on the preceding day. Melanchthon, representing the univer-



sity, delivered a funeral oration in Latin. In both sermons and in the oration the people are admonished to thank God for the gift of such a prince and ruler.

Frederick has been regarded as the foremost prince of the German Reformation for the alleged reason that he himself began the work of reform. But we have not thus learned to know him. On the contrary, he disclaimed the right to initiate reforms. We are indebted to him for something greater. Although he acquired his evangelical convictions by gradual progress, and although he believed himself to be bound by existing laws and customs over against the demands for reform by virtue of his princely power, yet he protected the evangelical word, so that it might of its own inherent force penetrate the hearts and souls of men, achieve the victory, and thus lead to external reforms. He himself was convinced, encouraged and strengthened by this word. His own and Luther's testimony, that all might lies only in the word and in its spiritual power, avails for every age, no matter what conditions may exist. We owe a debt of gratitude to Frederick the Wise, not only for his activity in the past, but also for this admonition, as touching the word, to the present and future.

But the relics, including the precious art treasures which contained them, at one time so dear to the heart of Frederick, have entirely disappeared from the Castle Church at Wittenberg. The church itself suffered severely from the ravages of the wars which afflicted a divided Germany. In 1760, it was consumed by fire, during a siege of the town in the Seven Years' War. In 1813, the tower was destroyed by a bombardment, and the church occupied for warlike purposes, by the forces of Napoleon. It was afterward restored in the plainest manner. And now it appears before us in new, majestic splendor. Here, where once upon a time, many thousands were attracted by the bodily remnants of the saints seeking heavenly grace of these helpers, the Elector Frederick leads the company of Reformation witnesses who, through the pure evangelical word, called upon the God of all grace and upon the one Saviour, Christ. Here we are greeted by the insignia of princes, nobles, and cities, confessors of this word. From the resting place of the

dead, Luther, Melanchthon, and the two Electors, Frederick and John, may the Gospel, in which they found life, resound to us also as the word of life.

At the command of the first evangelical German Emperor, William I., the head of a new German Empire, this building of God has become for us a unique memorial. Through Divine Providence the internal national dissensions and weakness, bewailed by the Elector in his day, have been overcome. Here God's word and its spirit have free course. Here all Christian confessions may abide together in freedom. The son of a German king, afterwards Emperor Frederick, encouraged the restoration of the church and its significant adornment out of an ardent love of Luther, and assisted with his own counsel from a noble devotion to art. United in one and the same spirit and confession with his august fathers, Emperor William II. continued and completed the work begun by them. He summons us to the re-opening and the reconsecration of his Castle Church on the anniversary festival of the Reformation.

In the year 1544, Luther was called upon to consecrate the Castle Church at Torgau. Addressing himself to the congregation, he said: "This consecration concerns not myself alone; you also should lay hold upon the sprinkling-brush and censer." And the sprinkling with holy water, he explains: "Let us begin to hear and to practice the word of God." After the sermon he adds this admonition, explaining his allusion to the censer: "Lay hold with me upon the censer, that is prayer; and let us call upon God on behalf of his holy Church, for all rulers and for peace in German lands,—for all classes, high and low,—that they all may honor God's word, thank God for it, discharge their duties well, be faithful and obedient, and manifest love to their neighbor."

Thus may the call which summons us to this festivity be a call to personal confession and consecration. To this end, may God bless for our sake the 31st of October!

## ARTICLE VI.

## TWO FACTS AS TO INERRANCY.

By PROF. E. J. WOLF, D. D., Theological Seminary, Gettysburg, Pa.

The burning question of the hour in the theological world is the inerrancy of the Holy Scriptures. Trifling errors, it is admitted, have crept into the received text and the various versions, but the original documents, it is stoutly maintained, were absolutely exempt from mistake when they came from the hands of their inspired authors. By *a priori* arguments it is demonstrated that this must have been the case in the nature of things, that inspiration implicates infallibility of statement, that the authoritative character of the Scriptures posits the impossibility of error. Revelation itself must fall, it is contended, with the surrender of the theory that the form in which it originally came to us was in every particular faultless and infallible. A consensus of opinion on this point has been assumed and we have seen the challenge given, "Is there any one who does not hold that the original autograph manuscripts of the Holy Scriptures were absolutely inerrant?"

A scholar would hardly make such a challenge now. The possibility of inerrable compositions has been boldly denied. Whatever comes through human hands, men tell us, must share the defects, and the limitations of the human mind, and traces are to be found in the Scriptures which betray their authors' consciousness of the imperfections of their productions.

With such speculations the present paper has no concern. It will confine itself to the presentation of several undeniable facts which are familiar to biblical students, but which seem to the writer to be left too much in the back ground in the endless discussions of the hour.

1. The Church is not in possession of the original autograph manuscripts. Whatever in the abstract may be true of their inerrancy, although in every detail they were as faultless as the

mechanism of the universe, although every word was articulated by the mouth of God, and every letter was instinct with authority, those original documents are nowhere to be found, no eye of man has seen them for thousands of years. And, while it is not impossible that they may yet be discovered under the accumulated dust of ages, they are at present as inaccessible as are the secrets of the Council Chamber of the Most High. And the controversy concerning their exemption from the possibility of error has no more practical value than the famous question about the time when departed saints attain the vision of God, on which Pope John XXII. was declared a heretic.

Whatever biblical criticism may be able to accomplish by way of restoring the original text, this science is confessedly as yet in its infancy. Respecting the Hebrew original, it is confined to the examination of Hebrew manuscripts dating from the sixth to the twelfth centuries. Schaff says, "The oldest known codex, containing the prophets with the Babylonian punctuation, is from the year 916; the oldest complete codex is from 1009." Thus a period of 2000 years intervenes between the composition of some of the books of the Old Testament and the oldest copies now extant. Well may it be said that reconstructive textual criticism has here hardly begun.

Then we have a Greek version of the Hebrew Scriptures made 200 years before Christ, called the Septuagint. This version is twelve centuries older than the oldest extant Hebrew manuscript. It was evidently made from a text that differed widely from the received Hebrew original. "It differs from the Hebrew (according to Bleek) in more than 1000 places where the Masoretic text presumably preserves the original reading; but in many places," continues Schaff, "it has preserved an older and better reading." As the deviations from the original consist not merely of faulty renderings but of differences of matter, it is obvious that either the LXX followed a corrupted text or our present Hebrew is corrupted. Probably neither of them is strictly faithful to the original, the manuscript of the Pentateuch, for instance, if written by Moses, having doubtless disappeared ages anterior to the Greek version. Both the Apostles and the Lord himself were wont to quote the LXX even where they

differ materially from the Masoretic text, evidently recognizing in them an infallible authority, which their hearers never disputed.

The writings of the New Testament, while of more recent date, offer the same difficulties. The autographs may not have contained a single mistake, but we do not have them. The nearest to the original are several Greek manuscripts copied during the age of Constantine, and some versions which in their present shape date from the same period. As the variations even in these oldest copies are considerable, some of them, at least, were presumably made from a corrupted text. It is claimed by critics that we have now sufficient material approximately to restore a text as it obtained in the ante-Nicene age up to the middle of the second century; but this restoration has not yet been effected and all that is claimed for it in advance is approximate.

None of the versions made after the first Christian centuries, the Gothic, the Anglo-Saxon, the Lutheran, or the King James, or any other, rest upon anything better than defective transcripts of the original documents at first, second or third hand. We have no evidence that the Church of the Nicene age had any apostolic autographs, and the Church of the Reformation period certainly had none. Neither Athanasius, nor Augustine, nor Luther, nor Wesley could lay their hands on a sacred parchment and say: "Here is the word of God just as it was given to Moses on the Mount, or to John in Patmos, or to Paul in the third heaven;" the most that could be said at any time for the last 1600 years was, "Here is an imperfect copy of what the Holy Ghost witnessed to men."

2. A second fact thus comes into view, namely, that the Church does not need inerrant documents. They are not indispensable to the authority, or to the efficient power of divine truth. Though for hundreds of years deprived of the identical words of Moses and David and Isaiah, the Church of the Old Covenant did not succumb to error or to apostasy. The loss of the original autographs, and the inevitable appearance of mistakes in the codex did not detract one iota from the significance of the Holy Scriptures to the pious Jews, who indeed,

are chargeable with bibliolatry far more justly than any Christians. They were to them without question the oracles of God, and the Messiah could quote them against the Scribes, and against Satan, as the final authority in spiritual things, whilst to the disciples he was ever expounding these very Scriptures, declaring, notwithstanding their defects, that they testified of him, that they cannot be broken, that all things written in them must be fulfilled. Jesus Christ, the Light of the World, cited as authoritative, over and over, an edition of the Scriptures for which no scholar claims inerrancy.

Yet, this neither compromises his own character, nor weakens the claims of revelation as the power of God. The preaching of the apostles followed largely the same defective version, yet everywhere "God was bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will."

The ancient creeds were not drawn from the autographs, nor were the early councils guided by them, yet some of their decisions have ever since been recognized as divine truth. The Evangelical Creeds of the Reformation, which still underlie the most powerful branches of Protestantism and regulate all their teachings, cannot claim to be derived from the Scriptures as originally written. And the same holds true of the catechisms, liturgies and hymns, which the Church uses in her instruction and worship, and the use of which has brought salvation to millions—they are extractions from faulty editions of the holy word. The agency for the world's conversion is preaching. The theme of preaching is the Gospel. With this, men have gone into all the world for some eighteen centuries, and wherever they have preached, the truth has exerted its power, enlightening the ignorant, converting the wicked, working faith in the unbeliever, freeing the captive, comforting the mourner, turning the wilderness into a garden, and causing the desert to blossom as the rose, yet who, since the apostles fell asleep, has ever pretended that these preachers received their doctrines directly from the inerrant original autographs? Who would even claim that if they could be thus favored they would preach with greater power?

The story of the Cross, whether received by tradition or taken from the Scriptures as we have them, has proved itself the mightiest force in human history. Proceeding persistently and irresistibly on its mission, it is being translated into every language under Heaven, each translation of necessity varying from all others,—since it is impossible to express the same thought with precisely the same force in different tongues,—each version having confessedly errors. Every issue of the Scriptures is a greater or lesser corruption of the original, yet who thinks of the Gospel suffering a material loss, or privation, or deterioration from this multiplication of mistakes? Who, but a critic, troubles himself about the differences which must inevitably obtain between all these editions and the original documents?

It is claimed that the numerous manuscripts of the Greek Testament show variations of reading, estimated by some at 150,000, not one of which "invalidates any revealed doctrine or moral duty, but only diminishes the number of proof-texts for an article of faith, which is sufficiently sustained by other undoubted passages." The vast majority of variations are of a trifling character. They involve defects and errors, but none that affect a vital matter, none that touch the great theme of the Scriptures, the redemption of man. Of what account then is the contention about the inerrancy of the original documents, when the documents we have answer every purpose? If no doctrine or duty suffers from the marvelous number of errors which confessedly mark the Scriptures which we use, what interest can be at stake in the contest about the inerrability of the autographs? Has the Church, with its defective text, either in knowledge, or in orthodoxy, or in spiritual power, fallen one step behind the body, which was possessed of the inerrant autographs, if they were inerrant? Is there any theological system, or any evangelical doctrine, which, in order to support itself, is driven to appeal to the original documents with the assurance that they would effectually settle every disputed point? Or would any respectable assailant claim that if he had the autographs his attack would be irresistible? Does any earnest worker assume that he would have greater power with a skeptic



if he had the inerrant originals? When the truth seizes hold of an intelligent rationalist, like Louis Harms while at the University, does he defer his surrender until he is assured of the inerrancy of the Scriptures? When Luther, in his terrific penitential conflicts, was at last pointed by Staupitz to a Saviour crucified, not for painted, but for real sins, was the flow of God's peace kept out of his heart until he repaired to a specialist in criticism, to be assured that the Bible, at least in the autograph manuscripts, was exempt from the possibility of error? Nay, the richness and power of his experience drove him to accept the Bible as infallible authority over against an intallible Church or Pope.

We have fallen into conceptions of the word of God, which are entirely too mechanical and too artificial. We forget the living and self authenticating power of divine truth. We talk as if it were impossible for God to put his word, his quick and omnipotent word, into an imperfect book. We mistake the casket for the precious jewel which it holds inviolable, though itself have scars and stains. We speak of the authoritative character of revealed truth as though it were contingent on the vessel through which it is borne to us. The Master said, "My sheep hear my voice, and I know them, and they follow me." Again, "If any man will do his will, he shall know the truth whether it be of God."

"The foundation of God standeth sure," even though a microscope should reveal cracks in the mortar. The sun has not ceased to be the source of light and life since science discovered a few spots on its disc. God in his wisdom may have given to his people, in early ages, an absolutely inerrant book, which his Providence has failed to preserve, whilst to the millions of their spiritual descendants has been denied such a boon, and they have to be content with defective transcripts, or with very imperfect translations, yet, blessed be his name, for all practical interests these answer every purpose. They are able to make one wise unto salvation. Whether man follows the Septuagint or the original New Testament, or King James' Version, or that of the Revisers, or any crude, limping translation attempted in Chinese, or Hindoo, or in Hottentot, he has an absolute guaran-

tee for the soundness of his creed, the forgiveness of his sins, the correctness of his conduct and the inheritance of eternal life.

The Scriptures belong to the realm of faith. They open up their treasures to the believing heart, they establish a life communion of the soul with God, they assuage the thirst for the living waters, they feed the inner man with the bread that perishes not, and he to whom they communicate these unspeakable blessings has little concern in the question whether it can be demonstrated that the original vessel could not possibly have had a flaw or blemish.—*The Treasury.*

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## ARTICLE VII.

### THE DECENNIAL CONFERENCE.

By REV. JOHN ABERLY, A. M., Guntur, India.

The Decennial Conference of Missionaries in India was in session at Bombay from Dec. 29, 1892 to Jan. 4, 1893. This is the third conference of its kind held in India. The first was held in Allahabad in 1872, the second in Calcutta in 1882.

This conference has no legislative power. In fact, like the great missionary conference in London last Spring, it refused even so much as to give deliverances on important subjects in the shape of resolutions lest this should be turned into an occasion for bitter feeling. The missionaries met for the sole purpose of mutual counsel and deliberation. It did your missionaries good to meet with so large a number of people. One of the chief blessings that has come to us from this convention is that it has helped to open our eyes to the vast net-work of missions which covers this land from Ceylon to the Himalayas, from the Malabar to the Coromandel Coast. The sight of more than 500 Christian workers assembled in one large hall was itself an inspiration to us in our work.

It is to the discussions that were before this conference that I direct your attention. Here every phase of mission work and policy had its champions. Temperance, opium, social purity,

all had their monster meetings. Such meetings, however, are much the same as at home and call for no special report.

We come to the questions that our mission work forces upon us. It is my purpose to treat the different subjects under the separate headings under which they come rather than in the order in which they were discussed.

One of the first and chief questions before the conference was that of work among the masses. There is a distinction made between work among the masses and work among the classes which it may be well to clear up at the beginning. The former is the work among the outcast population; the latter, among the castes. The masses are constituted by the day laborers, coolies, serfs, all of whom live from hand to mouth, and most of whom are hopelessly in debt; the classes, by the landholders, farmers, merchants and religious leaders. The former are the oppressed; the latter the oppressors. The former are sunken in poverty and sin; the latter, in better worldly circumstances, but no less sinful.

It is curious but only natural that the workers among each of these classes should regard their own work as the most important and therefore deserving of the more patronage. In some cases this one-sidedness is carried so far as even to call forth attacks from one class of workers against the work and methods of the other class.

Work among the masses has made wonderful strides during the last decade. There have been in several parts of India remarkable mass movements towards Christianity—people coming by families, by hamlets, by hundreds, by thousands, and seeking baptism. Such movements have taken and are taking place among the Telugus as also in the northern part of India. The natural feeling regarding them is one of rejoicing, sometimes of boasting. Such movements, however, present grave questions which perplex the missionary and call for discussion and mutual counsel. To these questions the attention of the Conference was directed.

Some argued that we ought without any hesitation admit to the Church all who apply for baptism. Others advised delay and caution. Motives in these people, the latter urged, are so

low. They have everything to gain and nothing to lose by becoming Christians. They need to be tested, instructed, sifted and established. Let them commit Creed, Commandments, Lord's Prayer, &c. Even though they do not comprehend them, it will be a sifting process. To establish these people is no easy task but the work of many years. Caution is needed lest the Church in India, as history tells us is the danger in all rapid conversions of heathen lands, absorb too much of what is heathen. In this the Conference seemed to concur, although, as already stated, quite a number advocated that we should baptize all who will come, trusting the Lord to take care of them. All, however, unite in considering this movement of the masses as providential; a movement that must be wisely directed towards Christianity. These people want our religion perhaps only for the sake of a school; or they may want the help and influence of the missionary; or they may look to their own betterment socially. Spiritual motives may be, and in most cases are, wholly absent; but so much the more does an enormous burden fall on the Christian Church. These people who are after the loaves and fishes must have their attention turned to the bread of life, whereof if a man eat he shall never hunger. If they become Christians from improper motives, what more can you expect of them? It was said in the Conference that these people have very little intellect beyond their stomachs. Neither, was it added, would we have, had we come to this meeting without our breakfasts this morning. The work of the Church is to take these people, purify their motives, elevate them socially, get a hold of their children, reprove, correct and instruct, in season and out of season. People at home think our work done when these people become converts. No, no, a thousand times no! The Decennial Conference had very little to do with figures. Missionaries know too well the true value of these to emphasize them. Not what has been done, not the numbers that have been *gathered*, but the numbers that must be *cared for*, occupied our attention. And here it is to be noticed that mass movements are valued not for the number of baptisms they yield as much as for the immense opportunities they open.

That the Church could realize this her opportunity! That she could, like this Conference, be led to lay less stress on what has already been done and more on what yet remains to be done! A grand opportunity! And, let me emphasize it, one that we must seize now. These masses are dissatisfied with their present condition. They know that it is vain to look to their own people for help. They have been looking to them for a thousand years and have always been disappointed. They look to us for relief—for physical relief, perhaps. By all means let the Church supply this relief, if not in their own way in another and better way, before they find refuge in something else. It is, after all, God's way of working, and it must be ours, to answer these people by giving them better than they ask.

The work among the classes was also considered at length. The grand contact that missionaries have with the classes is through educational, zenana and medical work. Unfortunately medical and zenana work received only a small part of the attention which they deserve. The subject of education was, however, fully ventilated as this is, at present, one of the battle-grounds of mission policy in India. The results, says the opposition, are so meagre. True, Dr. Duff, the founder of this branch of mission work, and his co-workers had some splendid results; but, for the last twenty-five years, hardly any converts have been made from these classes through our educational institutions. Besides this, our institutions absorb a good proportion of mission funds which might well be spent on our Christians. Had we not better apply ourselves to the educating and uplifting of our native Christians and make them a power in the land? The educationalist answers that our schools do offer every advantage to our Christians; that, so far as results among the higher classes go, they are as many as can be expected, only we must know in what direction to look for results. Certainly the most effective agency for the overthrow of caste now at work in India is education. It is a mistake to suppose that caste has already received its death blow. The last two thousand years show abundantly that while caste may change its forms its spirit remains the same. People of different castes do indeed now travel side by side on the same train and drink water from the same pipes

as they did not, a few years ago. In spite of this, they are as bigoted and unbrotherly, as full of caste as ever. We must attack this system at its fountain head. We must begin by instilling different principles in the minds of the young. The educationist holds the key to the situation. And his opportunities in his work are infinitely heightened by the very fact that these heathen young men are not only willing but even anxious to put themselves under his instruction. Besides this, India is entering on a new stage of intellectual development. If missionaries allow Government to control all the higher education, it, in its policy of religious neutrality, will instill agnosticism and materialism in the minds of the young. Government itself recognizes this and encourages with money, as well as otherwise, our mission colleges to instill morality and reverence in the minds of the young. While in the mission colleges the old faith is undermined, the young are by a daily Bible lesson directed towards a better faith, and always to the perfect pattern of morality which the Hindu mind does not fail to appreciate. And though, through the force of custom and the shackles of caste which bind these young men, few make a public profession of this faith, yet there are among them not a few Nicodemuses who come to Jesus by night. Yes, more, the heaven is working amongst them all. Students in Christian colleges are moving in an intellectual atmosphere which is Christian. All over India, travel where you may, you will meet educated men who point with pride to the fact that they have been educated at mission colleges. And, though a few use the very weapons with which the missionary has furnished them to the injury of his work, the majority will always be friends of his as well as of his work. Besides this, and most important of all, the principles of Christianity are becoming known. Crafty priests would make these people believe all sorts of charges against our faith—charges similar to those which Roman Catholics teach their children regarding Protestants. In our colleges young men learn and know for themselves. To know Christianity is to admire it, if not to accept it. The result is, that there are a great many in India who believe what a highly educated Brahman told some of his own caste recently, that the best thing that could happen

to them would be that they should go to sleep to-night as Hindus and wake up in the morning Christians.

A favorite project of a number, chief among whom is Bishop Thoburn, is that of founding a Christian University in India, something after the pattern of the University of London. In order to apprehend clearly what this would involve, it may be necessary to explain our present educational system. Each important Presidency has its own University. Thus we have the Calcutta University, Bombay University, Madras University, etc. The senates of these universities do nothing but prescribe the curriculum and conduct, through persons appointed, the examinations. Universities are therefore not centres where students gather and attend lectures. On the other hand, students can attend any college in the Presidency, or even study privately, and, on making proper application, appear for the university examinations. The universities only have the power of conferring degrees. This puts all degrees in one Presidency on an equal footing. When we remember what an excellent university system India has, we may excuse the Hindu for priding himself in his degree. Degrees mean something here, and you can generally tell what they mean.

What Bishop Thoburn proposes is a Christian university modeled according to this plan. The curriculum of this university should be Christian. If heathen boys so desired they could study according to it; but there should be no accommodation to heathen prejudices in its prescribed studies.

Against this scheme it was argued that, while a Christian university may be the ideal towards which we are moving, it is as yet an ideal in the far distant. To affiliate our Christian colleges with such a university would, at the present stage of our work, practically empty them of all students. Moreover, it is not wise to separate ourselves so exclusively. We are to be the leaven working in the lump of heathenism, not outside of it, even though it be above it. Again, while the senates of universities are cautious not to offend the prejudices of any Hindus or Mohammedans in the selection of their curriculum, some of our most Christian authors are prescribed as classics. Besides this, among the most influential members in the university senates



are Christian educationalists. Would it be the part of wisdom to sacrifice the influence these have in our Indian universities in order to set up what could for the present hardly be more than a feeble Christian university?

Whatever the differences may be regarding educational methods, all agree that work among these students should not cease on their leaving school; in fact, that missionary societies should appoint special agencies to work among the educated. This is a work which can be carried on only with much faith and strong hope. It will not be done by a visit, like that of Dr. Pentecost's extending over only a few months, but by the patient, plodding toil of a life-time, of many life-times. India is in a transition stage. Many of the educated, with their liberal culture and Western ideas, have discarded their old beliefs. They have nothing to substitute and so, merely for the sake of policy, they bow down to customs with which they are inwardly at variance. Skepticism is common among them. Bradlaugh, Ingersoll, Theodore Parker, and others, are only too well known to them. This skepticism does not alarm the missionaries, for they feel that it is but a step towards the despair which will impel men of a religious nature to seek after God. Having discarded their own religion they are skeptical in regard to all religions and this makes it specially hard to deal with them. But we believe that by the persistent and patient toil of years and of centuries they will yet be led to him who has satisfied the highest aspirations of the greatest intellects the world has ever seen. Here again let me not direct your attention to results. Look at the opportunities. They are immense.

The work of missions in India has, however, reached a stage at which it becomes necessary for us to consider questions concerning the organization and support of the churches. The question of most practical importance here is, of course, the subject of self-support. How slow our churches in India are! After years of labor, how few self-supporting congregations in this land! In spite of large accessions, the contributions are very small. You realize this; yes, but not half as deeply as do your missionaries.

In the first place let me urge patience here. It was well said

at the Conference, before we talk of self-supporting congregations let us see to it that we have congregations. Cheap and inferior workers could be had in India, as well as elsewhere, whom it would not be so great a burden for our small congregations to support. Self-support is desirable; but is it so desirable that we should sacrifice the efficiency of our workers to it? We think not. At the same time self-support is the goal towards which our policy must always be directed.

A policy gathered from various sources has commended itself to the minds of our own missionaries. It involves several points. First, that we ordain none of our young men to the ministry until we have a congregation that calls him and pledges a good proportion—say two-fifths—towards his salary, and further promises to increase this amount by small annual increments until it shall become self-supporting. This is practically the policy of the Church Mission Society of England. They give a congregation forty years time to become self-supporting. Each year that congregation has its allowance from the mission reduced one-fortieth. A rigid adherence to this rule will gradually but surely bring about self-support.

I am aware that a very prevalent idea in our home church is that we ought to ordain more men. Let me give you briefly our reasons for believing that in India it is best to lay hands suddenly on no man.

In the first place, our young men, though superior in intellectual attainments, and equals, perhaps superiors, in piety to those who have hitherto been ordained, do as good work, and perhaps better, as they still have promotions in view, than they would were they ordained, and do it for less pay. In the second place, experience has proved that for our native pastors to undertake the work of a missionary is a failure. This is not saying anything against them. It would indeed be folly to multiply our missionaries from home if others could be found here who could do the work. It is therefore a matter of great difficulty to define the sphere of a native pastor's work. The true sphere will be, I believe, the one indicated above. Be Lutheran, and ordain only when there is a call from the congregation and, with the call, a pledge for support. This will stimulate our congrega-

tions, stimulate our young men and lead the way towards this much desired goal. Only give us time. The Church Mission allows forty years. Be equally generous with us and our poor congregations.

Closely related to the subject of self-support is the training and pay that our mission workers ought to receive. The impression left by the Conference is the one that commends itself to common sense, that we ought never encourage salaries which the congregations in this land, when once matured, can not raise. There was a great deal of feeling displayed on both native and foreign side on the question of pay. Not a missionary but could give you instances of unreasonable demands for higher pay from mission workers. A Brahman convert recently applied for a position in our own college, meekly stating he would be satisfied with a salary two-thirds that of the foreign missionary. In this conference, whenever a speaker would advocate higher pay for our mission workers, he would receive the applause of the native members of the conference. What a welcome sight it was, therefore, to see one of the oldest native Christians present at the conference advise his younger brethren not to bother about their pay. The Lord, he said, will provide. The policy of our mission—and this seems to be the policy of most missions—is to let our workers understand that as soon as they establish congregations they may freely have whatever salaries those congregations are willing to give. But as long as we receive the bulk of the funds from home so long will we decide what each one's salary is to be. This policy must commend itself to all; and, I may add, from what we could ascertain at this conference, our salaries are about at a minimum.

In regard to the organization of the churches in India, there seems to be no definite policy. Each denomination transplants its own church organization with such modifications as may be required by our surroundings. Among the native Christian community there are not wanting, however, a few more ambitious leaders who aim at the establishment of what they call the National Church of India. There is an organization now, called the Christo Somaj, which is organized for this purpose. Unfortunately this Somaj numbers no more than two active work-

ers. The movement is one that, in some of its features, commends itself to all Christians. Our differences are not to be forced on India. Denominationalism is not to be pressed in a land where the first principles of Christianity need yet to be inculcated. Each land gives color to the Christianity of that land, and it is urged that we are to give to the Christianity of India this opportunity for its own free development; that this will give us a church independent of all denominationalism which will be adapted to the peculiar temper of this great people.

The opinion of the Conference was very decidedly that the time for such a movement had not yet come. To form a National Church of India would be only to add another to the divisions of Christianity, and so defeat its own purpose, which is to unify. Moreover, history is not to be set at naught. It would be worse than folly for India to break with the history of the Church, and regardless of its valuable lessons, begin at the very beginning. There remains yet a stronger reason than any of these to make us cautious regarding such a movement. Our people in India do not have the confidence in any of their fellow countrymen that would make it possible for them to unite in any such grand national organization. The conviction forced itself on my mind that, what some of the agitators in this movement want, is not so much the welfare of the Church in India as their own aggrandizement—a national church with themselves as the leaders in it. As the Conference had all these reasons before it, it is not surprising that the movement towards a national church of India should at this stage receive very little if any sympathy.

One of the most interesting subjects discussed was that of mission comity. There is need for more than a discussion of this subject. It is said that in India there has been and is to-day so much friction between different mission societies. The Baptists and we in our own field, the Baptists and Wesleyans at Secunderabad, the Methodists with a number of societies in the North, and the S. P. G's\* everywhere, all have caused or else endured troubles which are a reproach to the Church of Christ in India.

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\*Society for the Propagation of the Gospel representing the High Church Party in the Church of England.

And here it is a noticeable fact that the worst aggressors are always those who claim to be led to do what they are doing, by the clear indications of Providence.

There are two theories of mission comity. One is what is known as the territorial system which advocates that each mission shall work exclusively a distinct and separate division. Really, the only objection that was brought against this system is that some societies claim more territory than they can occupy; also, that this system keeps missions from following up their members. To the first objection it was replied that, if certain societies claim too much territory, this is an abuse of a good system and ought to be so regarded; moreover, that all such claims ought to be judged by an impartial comity committee which ought to be appointed. In reply to the second, that members could always be transferred to the mission occupying the territory to which they move and so would not need to be followed up by their own mission. It was urged in favor of territorial limits that India is not prepared to be confused by our differences; that these differences are forced upon the people when several societies occupy the same field; that this is a bad example to the heathen and a waste of energy among Christians, when there are still so many regions altogether unoccupied. This seems reasonable and is the argument which our mission has always upheld in our troubles arising from Baptist aggressions.

However, the next best thing is to live peaceably side by side. It was said by the advocates of this system that what we want missionaries to be, is Christian gentlemen. What! Can there be any who are not Christian gentlemen? The Conference impressed on me more than ever the human character of missionaries. Even on the train everyone looked after his own comfort to the discomfort of others. At a reception given by Lord and Lady Harris, the Governor of Bombay and his wife, to the members of Conference, it was only by a struggle that any refreshments could be secured. So humanly selfish are these missionaries, around whom our church papers at home throw such a halo of the glory of self-denial and self-sacrifice. They are

no less human in their work. Some receive disciplined members from other missions, some employ suspended workers, some stir up contentions in our congregations. Sad, but true! The complaint comes from the North and the South, from the East and the West. The Conference gave no uncertain sound concerning such practices. At Dr. Uhl's suggestion, the following resolution was unanimously passed: "This Conference recommends the various missionary societies neither to employ agents nor members from other missions without proper reference to those from whom they came, nor to receive members under discipline without similar consultation." We heartily approve the Conference sentiment. The sad thought that comes to us is that while Conference may recommend and Synods protest, individuals may do as they please. Our present relations with the Baptists are most hopeful and we rejoice in them. At the same time, we can not shake off the thought that we never know when a missionary of a different spirit, from those among us now, may again come and trouble our weak members. The Baptists have no mission policy, unless you call that a policy which lets each missionary do what is right in his own eyes.

The personnel of this Conference was most interesting. Between five and six hundred Christian workers were assembled. What an inspiring assembly to the missionary who so often feels himself, like Elijah, the only one that is left! There were present men of forty and even fifty years experience in India. Side by side with them were young men who had just arrived, full of western enthusiasm. Church of England people, Methodists, Presbyterians, Lutherans, Baptists, all here joined hands. America, Ireland, Scotland, England, Sweden, Norway, Germany, Switzerland, Russia, India and Australia had their representatives in this body. They were gathered together from every nation under the sun. This representative body made its appeal to the Christians of America, Europe and Australia. The appeal calls for a general advance all along the line. We want more men for work among the masses, more to work among the educated, more medical missionaries, more zenana workers, more men who shall be set apart for literature, more men to work in the colleges, more men and more means everywhere.

Are we demanding too much? Not when we remember our opportunities. Lift up your eyes, and look on the fields; for they are white already to harvest. The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

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## ARTICLE VIII.

### CONQUERORS THROUGH CHRIST.\*

By PROF. M. VALENTINE, D. D., LL. D., Gettysburg, Pa.

"Nay, in all these things we are more than conquerors through him that loved us, Rom. 8 : 37.

This is a note in the strain of grateful exultation with which the believer is enabled to pass through the various fields of the Christian conflict in life. He finds out, in his experience, that the world is full of obstacles to the life he is meant to live, and the destiny he is called to secure. He realizes that while Christ has come to give him "peace," he has put a sword in his hand and set him in the midst of battle—in the midst of a struggle where multiform evils assail and endanger. But to faith and courage is given the blessed privilege of saying, with the tried, afflicted and battle-scarred apostle: "*In all these thing we are more than conquerors.*" We want to look at this triumph of the Christian.

There are two points of consideration before us: *first*, the things in which we are victorious; and *secondly*, how we are made conquerors.

I. "In all these things," says the apostle. And the words stand at the close of a summary of the mighty oppositions through which, in greater or less degree, the believer must enter and accomplish the heavenward way. The Christian is placed before our view with feet set "on the narrow way," but called

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\*Although it is not in the ordinary purview of the QUARTERLY to print sermons, an exception is made in the case of this paper. It was requested for publication by the editor of this magazine on account of its special merit.—ED.



to face all the things that oppose his attainment of the crown of life. We may classify these :

1. The condemning power of the *law* and *sin*. "Who is he that condemneth?" The Christian never loses sight of the fact, that he has been, and still is, a guilty sinner. With St. Paul, he may feel: "I know that in me, that is, in my flesh, dwelleth no good thing." With some of sin's fetters not yet fully struck from his members, or feeling the unhealed sores still left, like the same apostle he may cry out: "Oh, who shall deliver me?" it is still his high privilege to challenge either the law or sin to condemn him. He hears a voice speaking to his heart: "*There is now no condemnation to them who are in Christ Jesus.*" The power of sin to visit judgment through the law is a fearful thing to an unforgiven sinner—bringing in the end ruin and overthrow symbolized by a dashing in pieces as a potter's vessel, a grinding to powder under the millstones of retribution, a burning like the flame sweeping through the stubble or chaff, a never-dying worm, an unquenchable fire, a smoke of torment ascending up forever and ever. But before it all, the believer can stand in serene triumph and feel himself safe. Looking up, around, and beneath, he can see none that can enforce condemnation against him. The thousand sins that he has committed cannot—for their judgment has been exhausted for him in the divine substitute. The law cannot—for its honor and claims have been satisfied in atoning blood. When the law would seize and bind him hand and foot and cast him into outer darkness, a voice is heard: "Let alone; I have found a ransom for him." When God justifies a man in Christ, all the voices that clamor for his condemnation are impotent. When he in whose hands is all judgment says: "Neither do I condemn thee;" the delivered sinner can triumph in very view of the judgment seat. Against this first thing in the way of his salvation and joy, he is, robed in Christ's righteousness, more than conqueror.

2. Further, a whole group of trials is found in the *hindering powers of the world and Satan*. Look at the array of troubles of which the apostle speaks: "*Tribulations, distress, persecution, famine, nakedness, peril, sword, killed all the day long, counted as sheep for the slaughter.*" These were the prominent forms of

hindering conditions and trial of that day—flung by the kingdom of darkness across the believer's way of duty, comfort, and success, dangers to his Christian life and safety. They made life a warfare, whose victory was dependent on watchfulness, steadfastness, and heroic faithfulness. They are examples and types of the obstacles and perils through which the believer must ever press on in his way to full, final entrance into the eternal kingdom of redemption.

In our day, the form and manner of opposition, temptation and danger are somewhat different, but they are just as real and almost as numerous. Till Satan and the world cease to be what they are, our Christian life must lie through temptations, opposing powers, influences that imperil and destroy. Were we to leave out of view, as we dare not, the powers of the world and sin within us, so constant and urgent are the spiritual evils and adversaries without us, about us, threatening our safety and purity, that the words of Jesus should ever quiver on our ears: "Watch and pray, lest ye enter into temptation"—into crucial trial. The forces of sin sometimes charge on men in violent assault—a fierce assailment in an open crisis battle, for supremacy in the soul. We all have our moral Marengos and our Sedans, where we are put to the alternative of winning or losing the crown of Christian character. Such times of mighty peril are more frequent than most persons suspect. For the battles are not always open in their meaning. Men are on trial for life or death, often, when they know it not. It may be said to them as Jesus said to Jerusalem: "Oh, that thou hadst known in this *thy day* the things that belong to thy peace." A man is brought to a decisive test—a crisis point where he must be *for* or *against* Christ—not only when brought into a Nero's judgment hall, or before an Agrippa's tribunal, before a popish inquisition or in sight of Smithfield fires, but in many a quiet hour and transaction of life. It is often a decisive battle between the powers of darkness and light for the soul of the young, when they are to decide their calling in life, between a business safe and pure, and one full of temptation, or of such doubtful integrity that conscience is made to hesitate; or when at a forking of the road in the way they listen to the voice of pleasure, of ambition, of avarice,

instead of the voice of Christ and duty, and they choose the smooth, worldly, instead of the thorny, self-denying Christian path. Such a crisis may come to young Christians in entering marriage relations, in violation of the apostolic rule: "Only in the Lord." Without the rattle and clangor of a furious charge, such a crisis meets the business man, when covetousness asks him to use fraud in seeking gain, and sell his integrity for money. Many a Judas has thus been led to betray his Lord, and gone thence to his own place. Such a crisis is reached when the alternative of conducting life on the low plane of expediency or on the principles of right and righteousness is decided. A *wrong principle* of action has been the cord by which Satan has drawn many down to death. The moment when a man is called to say a vigorous and emphatic no to a suggestion or appeal of evil, and wants courage to say it, becomes in thousands of cases a moral Waterloo. The key of his moral position is taken, and the enemy sweeps the field.

Sometimes the temptation is *insidious* and *gradual* in its approaches and power. Fabius' mode of warfare was that of ever hanging about his enemy and weakening him little by little, inflicting small but continual injuries. This is the commonest way of the warfare of the world and sin on the Christian. A continual pricking of a polished surface with needle-points will ultimately tarnish it. A continual dropping will wear away the solid rock; and the most perilous trials of Christians may be suffered from quiet but continuous touches of evil from the world and sin. It may be a stealthy influence, that simply puts your conscience to sleep, or closes your eyes from Christian vigilance. It may be a little sin, keeping ever at it, wearing away the tenderness of your heart—a sly influence, throwing lines that seem light as gossamer, but which are weaving a fatal net for your feet. It may be but the slow growth of a bad habit, say, of prayerlessness, neglect of the means of grace, indulgence in doubtful pleasures or selfish gratifications. It may be an incipient development of a worldly spirit, filling your heart with the love of money and moving you nearer and nearer to the edge of some moral precipice. It may be the growth of a temper of neglect for known duty, till the spirit of duty is eaten all out of

your heart, or the plants of grace are all smothered to feebleness or death. Perhaps you have read of the Yaguey plant of Cuba. A curious parasitic growth, its seed is carried by bird and dropped in the upper forks of some tall soft-wood tree. There it sprouts and takes root in the moistened rifts of the bark, throwing out a kind of second top for the tree. It drops down tiny rootlets to the ground. It grows upward, it grows downward, it sends its branches to the right and to the left, forming a net-work round the tree and its limbs. It grows thicker and thicker, the wicker-work closing up all open spaces, and wrapping itself more tightly around, the enclasped tree—hugging its victim more and more closely, closing out the air and arresting its growth. The murderous work of the plant is at last accomplished. The poor tree, after apparently puffing at all the closing interstices, and groaning in dying agony, perishes, and rots away as fast as its room is wanted; and the treacherous Yaguey, which began so lovingly, takes the place of the vanquished tree, towering aloft like a destroying wood-devil of the forest. It is a speaking parable of sin's treachery. The process is repeated, for instance, in the growth of *covetousness* about the Christian life in many a heart, covering that life over and smothering it between its closing enwrappings, till the soft-wooded Christian has been rotted away, and the hateful mammon growth taken its place. It is repeated in the growth of worldly ambitions, self-indulgence, and many vices which at once, like the parasite, absorb the life of those to whom they attach themselves, and close up the possibility of continued Christian life and vigor. Go through any community, and you can see these Yaguey growths, either now murdering by inches Christian souls, or standing as monstrous moral products where Christian character once stood and breathed.

So it is, too, as to *afflictions*, more generally so-called—the things that form distresses to be borne rather than temptations to sin. In the trials of the apostle, there was "a great fight of afflictions." All his rejoicing had a gloomy back-ground of tribulations. And it is while burdened with trouble and struggling against sorrows that every believer has his victory to reach. When the winds of adversity smite you, as they once smote Job

and left him in poverty and suffering; when trouble of mind comes on you with its restless waters, beneath the pain of which you learn what means the phrase: "The heart knoweth its own bitterness;" when sickness lays its distressing hand on and fills your frame with sufferings that threaten to push you through the dark gate of death; when bereavement throws you under the heavy shadows left by the loss of a father, mother, husband, wife, sister, brother, or angel child, and hardly a ray of sunlight can get into your heart; when your way lies through labors and privations, as well as oppositions and temptations; then, perhaps, you feel, under the aggregate of trials, that it is all too much for mortal strength, and that the alternative of sinking under them rather than rising, has to be faced in very truth. Through such experiences *you have* come; through such you will doubtless yet be called to journey. While temptation shall try you, afflictions will distress. But here again, in view of it all, God throws down on you the light and cheer of this experience of the apostle: "*In all these things we are more than conquerors.*"

II. *How?* This is a point of grand importance to us. As the Israelites, imperiled by Pharaoh's pursuing army and the sea that threatened to engulf them, were concerned to see *how* to go forward in safety, we are concerned to know the way to overcome the oppositions, dangers and trials in our onward Christian way. How conquerors? "*Through him that hath loved us,*" replies the holy apostle.

1. Not, therefore, in and of ourselves. Dependence on self alone is a broken reed that here plunges into defeat and disaster. However much extolled, and really grand a thing self-reliance is, in some relations and degrees, in this spiritual work it is inadequate. The fetters of depravity and condemning sin are too strong for human strength alone to wrest off. Man has no shield of his own to turn off the arrows with which a broken law drives home its penalties. The power of temptation is too mighty to be withstood without aid. There is no human panoply in which men can keep unharmed in the moral infection and pestilence that breathe death through all the air of the world. As Egypt's first-born were doomed before the destroy-

ing angel that flew through night's darkness, so would we all be doomed to fall, if we had no safety but in ourselves.

2. But "*through Christ that loved us,*" we are conquerors. It is surely only by him that we triumph against the threatening curse of sin, in the matter of justification. There is no condemnation to them *in Christ Jesus.*" "*By him* we are justified from all things." Instead of being afraid of what would here forbid our salvation, "*we joy* in God by whom we have now received the atonement." We see the Son of God laying aside his glory and clothing himself in our nature, taking on himself our sins and shame to apparel us in his righteousness, ascending the cross to uplift us to a crown of glory. We know that *in him*, as we are held by his grace through faith, the law cannot visit its penalty on us; and we triumph in the assurance that justified at Calvary we need no longer fear the condemnation of Sinai.

And in the matter of *temptation* and *trials*, our victory is in him. Looking at the dark avenue of buffetings and tribulations through which our way lies, we may well say: "Who is sufficient for these things?" Scanning more closely the slenderness of our strength compared with the strength of the oppositions to our Christian fidelity and safety, we are driven to the conclusion: "*Without Christ we can do nothing.*" But then, as pouring the waters of a strengthening encouragement into our hearts, comes the precious assurance: "*I can do all things through Christ which strengtheneth me.*" "*If God be for us who shall be against us?*" With Christ on our side, 'they are more that are for us than they that are against us.' It is often surprising how Christ and Christ's love give strength to the feeble. It has made Jesus' little ones mighty in the day of trial—heroes of wisdom, strength and endurance. From their divine shield of faith and the word, stronger than warrior's coat of mail, the fiery darts of the wicked one have rattled off in harmlessness. As the sunbeam is kept pure shining through the midst of atmospheric pollution, they have walked unblighted in some of the very worst places in this world of sin. In the gloom of affliction and weakness their hearts, uncrushed by sorrows, have

risen in anthems of strength, like the songs of Paul and Silas from the midnight dungeon. Jesus strengthens them with all needed might by his Spirit in the inner man. His love is shed abroad in their hearts, and becomes the inspiration of steadfastness and fidelity; and the humble believer can shake himself like Samson in his good days in triumph before his foes. It is said of the times before the flood: "There were giants in those days." In a better sense, there are giants in all days—Christians made mightier than all the powers of evil. They have locks of triumphant strength against all the Philistines of temptation, sin, and harrassment that may be upon them. The arms of everlasting love keep them, and they find grace sufficient to their day and trial. They are conquerors *through Christ who loves them.*"

3. But though *through Christ, it is not without our own effort.* Christ keeps us by setting and enabling us to keep ourselves. We are strong, not effortless, but by and *in* effort. We are apt to run into the notion, that because Christ makes us triumphant we are not to be conquerors ourselves. But this is just the object of Christ, not only to conquer in our stead—he did *that* when he rose from the dead—but to make *us* conquerors. "We are conquerors," says St. Paul, "*through Christ.*" Every iota of the might by which the victory is given us must run along spiritual nerves within us—must come into our hearts, go into the will, and flow out into the hands and feet of personal activity and steadfastness. Divine strength is always ready for the needy Christian, but he must *use* it. The same strength which enabled Abraham to maintain the heroic obedience at the altar on Mount Moriah, *would* have kept him, had he *used* it, from prevarication before the princes of Egypt. The same supply that strengthened David to vanquish the giant of the Philistines, would have sufficed to save him from his fall into adultery, had he availed himself of it. The grace that made Peter so sublimely true in confessing Jesus as the Son of God, would have, had he relied on it, nerved him to fidelity, when he quailed in denial of his Lord before the maid in the palace. Even Judas who fell might have been quick with the divine strength that proved able to save or keep the rest of the twelve. But if



you wish to be conquerors, you must use the offered conquering grace. It must flow into your own action—into your own resolving, willing, and nobly doing. *You* conqueror by Christ's strength *in* you. God works in you both to will and do, but you *will*, and *do*. How do you overcome the perilous temptation of love of the world? It is by so receiving the grace of Christ as to crucify your affection for its follies and sins. How is a young man conqueror over the allurements and dangers of intemperance? It is through his own adoption, under the grace of Christ, of the rule to put a safe interval between himself and liquor saloons and liquor drinkers. How do Christians in general prove safe against the incessant temptations to evil about them? It is by storing their own minds and hearts with the light, truth, counsel, and quickening force of God's word, and actual *use* of it, like Jesus in the wilderness, saying to every approach of the adversary, "it is written," "it is written." It is always by something that *you* are led to *be* or *do*, under the prompting and enabling of accepted grace, that victory is given you—never, when you will not be or do. All evils will be powerless against you, if, like the tree that grows strong against storms and tempests by *receiving* the strength that comes up from every root, pours through every vein into every branch, and hardens into firmness and might by the air and sunbeams, *you* take up into the fibre and nerve of your own Christian life the quickening and invigorating influence of all God's grace furnished you, and you grow strong and compact as a tree of righteousness, Christ living and acting *in* you. The Yaguey, of which I have spoken, conquers only soft-wood trees. Dr. Bushnell, who described it on the occasion of a visit to Cuba, has given an instance of its fruitless effort to destroy a hard-fibred, clean-bark lofty palm tree, which grows from within. It began its demon-like work on the solid, firm-grained palm. It sent its roots down, its branches up, across and around. It began to cross and close, to tighten and press and clasp and pinch. It strained its pressing and suffocating energies—trying all its tricks and using all its powers of murder. But the noble, hard-grained palm, expanding from its noble life within, was too much for it. It could not be smothered, towering with its green

top, like a kingly crown, above the highest reach of the Yaguey. It could not be crushed, because of the solid strength with which it had grown. So there are Christian lives which Yaguey evils and assailments cannot destroy. By grace they have become too firm in character, too vigorous in inner Christian growth—breathing an air above the reach of their deadly stretch. *Soft wooded* Christians, ready to be choked, *will* be choked by them. But if you are a vigorous palm-Christian, steadily and solidly growing by the power of an inner divine life, you are safe from being thus victimized.

4. But observe—the assurance goes further. With beautiful force it says: "*We are more than conquerors.*" The intended meaning, I suppose, is that our safety is assured by a measure of grace not only barely sufficient, but more than enough. But the words finely express what is elsewhere abundantly taught—that in conquering we always reap more than the conquest—fresh strength for something higher still. Our victories, in which we remain *safe*, are a means of increasing our faith, our love, our power. In these conflicts we grow strong, and become wiser, better, more capable. "Blessed is the man that *endureth* trial," says St. James. Trials are turned into occasions and means of development and power. The blacksmith gets a sinewy arm by the labor of his hammer. He who climbs the mountains becomes strong in his feet. The cedar is made sturdy that wrestles with the winds of Lebanon. The mind brightens by its use. The heart is enriched by the exercise of its virtues. Idleness and ease enfeeble. There are many Christians who might be stronger if they labored more—were compelled to go through more struggles. The Church is often too indolent and peaceful for its proper development and high glory. If church members, instead of simply coming to church on Sunday and occupying a seat to hear patiently a sermon, were also active, standing up for truth and doing God's will all the week, we would not have so much feebleness of piety, so much undeveloped character. They would be strong and comely as if indeed fed with the king's meat. But because men are too ease-seeking voluntarily to exercise themselves into healthy growth through doing good, God has to strengthen them

by making them wrestle with trials. Oh, he is good, that he will not suffer us to fail, though he has to put us into the furnace. Every battle we win makes us more than a victor. Every affliction we endure adds not only to our weight of glory hereafter, but to the brightness of the character which is passing to that glory. We are never stronger to conquer than when we *have* conquered—never so truly receive more grace as when we have turned given grace into a victory. There is nothing like war to make soldiers—like the actual conflict to make the contestants mighty. Great, strong, manly, useful Christ-like Christians are not those nursed in the lap of ease, with heads on downy pillows and hands on velvet cushions, unsmitten by a rough wind, untouched by a disturbing wave. They are those that have trod pathways of trial, been trained to vigor by their necessities of effort, grown strong and efficient by trampling down and over opposition, have risen from under many blows, and strewn their way with the slain bodies of all the temptations that encountered them—on whose brow the approving smile of God has left its constant flushes of light. Oh, if you want a Christian with some sinew and nerve and energy in him, some strength of virtue, some readiness of spiritual force, you must find him either among those who have gotten exercise by nobly working for God, or who have come off conquerors from many trials through which they have forced their upward way. It is by wrestling with the angels of trial, affliction, and labor, that you become a "prince with God."

Now, beloved, how blessed is the Christian—the victory given him here, the crown hereafter. It is for us to know whether we *are* conquering, daily—defeating Satan, subduing sin, proving successful in doing good, in the face of everything that opposes. Do the heralds that go up to the Captain of salvation, bear the message that we are standing firmly, faithfully, and pressing on in a good warfare? Were our *own* testimony called for now, could we give it in the words of the apostle: "*I have fought a good fight, have finished my course, have kept the faith.*" Be assured, my friends, that though the earth has been the scene of hard fought battles and magnificent victories, it

knows no victories more sublime and blessed than those in which a poor, sinful but believing soul triumphs in Christ over sin, temptation, death and hell, and attains the crown of eternal life.

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## ARTICLE IX.

### EDUCATED MINISTRY—A PLEA.

By REV. W. M. B. GLANDING, A. M., Ashland, Pa.

Education! What a word this is to us! We are all very much interested in the subject. We give our time and money to its claims. We legislate for its progress. We yearn to possess its favors. We lead others to its blessings. We believe that it is closely allied to our success and happiness in this life. We have put as high an estimate on its benefits as Solomon did. It is the key which can unlock the casket of truth and reveal the hidden jewels. It is the handmaid of religion. These are strong words of Addison: "I consider a human soul without education like marble in the quarry, which shows none of its inherent beauties until the skill of the polisher fetches out the colors, makes the surface shine, and discovers every ornamental cloud, spot and vein that runs through the body of it. \* \*

I shall make use of the same instance to illustrate the force of education which Aristotle has brought to explain his doctrine of substantial forms, when he tells us that a statue lies hid in a block of marble, and that the art of the statuary only clears away the superfluous matter and removes the rubbish. The figure is in the stone, the sculptor only finds it. What sculpture is to a block of marble, education is to a human soul. The philosopher, the saint, or the hero, the wise, the good or the great man, very often lies hid and concealed in a plebeian, which a proper education might have disinterred and have brought to light." Education is truly *the act of leading out or bringing forth*.

As this subject pertains to every part of our human nature, and as the volumes written upon it would fill the long shelves of large libraries, it is difficult to know what special phase of it should be treated in the space allotted to us. Since we are ap-

pointed to speak to an ecclesiastical body of both gospel ministers and laymen (East Penn'a Synod), it is natural for us to confine our thoughts to the claims of Christian education. But the latter, also, occupies a vast field. At its very gate-way we find numerous paths any one of which we could choose. We select ministerial education. As this last subject has been discussed before this body annually for more than forty years, it is not probable or scarcely possible for a new argument or a new idea to be expressed. We can do no more than to repeat and emphasize the wise advice of our fathers and brethren.

There is a hopeful sign of the times in the greater attention which the Protestant Church of America is now giving to the mental preparation of the candidate for the pulpit. There is an awakening on this subject. In the former periods a strong desire was expressed by many faithful Christians to curtail the education of the gospel preacher. The country was unsettled. The tide of immigration was high. Pioneer work had to be done. More time and labor were needed to break up the virgin soil. Both the native and adopted inhabitants on our shores required spiritual instruction. The call for pulpit men was frequent and loud. The longer preparation could not be granted. A few years sufficed and the student received the powers of ordination. But at the present time the Church and Christian society are demanding that those who will administer in holy things must be fully equipped by mental and moral training—hands must not be laid on them suddenly. However, there are still some among us who think that the requirement for the ministerial candidate is too great—the collegiate and seminary courses consume too much time and money—seven or eight years of careful study are by far too many. This, then, is the subject in which the Christian Church has a lively interest. We wish to make an earnest appeal for the scholar in the pulpit—a gospel ministry educated in the highest Christian and liberal arts. With no desire whatever to undervalue the rightful preparation of body and heart, we shall refer specially to the grave need of that mental instruction and training under the guidance of our educational institutions. It is the necessities of the man *who has received the divine call to preach the gospel* which we are discuss-

ing. Our modern pulpit needs the cultured man who is mighty in the spirit.

1. *To clearly and correctly expound the word of God.* There must be a high source of interpretation of the Scripture and of that intelligence which pertains to the growth of the spiritual nature. To this the faithful, humble Christian should go in the hour of doubt and confusion. The study of the average layman can not pass beyond a certain limit. Biblical truth has a deeper meaning which others who have been carefully prepared should reveal. The Christian truth has its specialists as well as any other branch of knowledge. When we wish accurate medical intelligence we turn to the physician who has studied the subject. When we desire information on an important legal point we appeal to the worthy counselor-at-law. When we wish to know the ingredients of a compound, we take our substance to the chemist. We follow this course throughout our practical life. We seek the benefits of that careful thought which those have given in their special study. In the realm of Christian knowledge we must have those who can speak with clearness, accuracy and authority. This duty belongs to the gospel preacher and teacher, to the gospel ministry. A scholar who is an authority in one study is not necessarily so in every other. There are teachers who occupy a high position in secular learning but who would be unsafe guides in the pursuit of the wisdom of God. Sir Isaac Newton was a far better instructor of the laws of gravitation than he was expounder of the Psalms. Mr. Tyndall and Mr. Huxley can explain the forces of nature in part, but it would be very unwise to follow them in their teachings of biblical truth. We much prefer to receive our theology from Dr. Brown, or Dr. Stork, or Dr. Sprecher, or Dr. Valentine, or Dr. Ort than from Mr. Darwin or Mr. Spencer. There are obscure gospel preachers who can do our souls more good than some of those who are classed among the great scientists of the age. The educated ministry walks and lives in this elevated region of Christian thought.

The Bible is a book of confusion to many who have not received the proper interpretation. They need some one to explain the several passages. The average Christian is often like

the Ethiopian Eunuch on his way home from Jerusalem. He revels in the prophecy of Isaiah about the mission of the Saviour. It is a mystery to him. But Philip is led by the Spirit to his side, expounds the Scripture and preaches Jesus. Light comes to the Eunuch. He believes and is baptized. The educated ministry furnishes the Philips for those who wish to know the truth. "Understandest thou what thou readest?" "How can I, except some man shall guide me?" Acts 8 : 30, 31.

The later discoveries in the biblical field have brought forth new revelations. We know more about the word than did our ancestors a century ago. The Bible is a more marvelous book to us. It is like a vast mine whose richest treasures of wisdom and knowledge have only partly been unearthed. God has been very kind to place us at the fountain of scriptural truth. This leads us to the declaration that the gospel teacher of to-day should be well conversant with the original languages which were used to convey the thought of God. We have advanced beyond the period when this linguistic knowledge is despised. This is needed in the preparation of sermons. This is needed in our present progressive Sabbath-school work. This is needed in the effort to keep the laity from error. In these days of Higher Criticism and revision of creeds within and agnostic tendencies without the Church, many of our communicants learn just enough of the controversies to unsettle their faith. As a portion of these contests is in the arena of philology, he is poorly equipped for the struggle who is ignorant of the original tongues. Hear this echo from Gettysburg : "The linguistic feature of his ministerial education puts him in right and normal relation to the specialty of his calling."\* But who are making these important biblical investigations ; who are drawing from this fountain head ; who are reading the word in the clearer sense ? Not the uneducated members of the gospel ministry. It is the scholars of the divine profession in pulpit and professor's chair. When it was resolved to revise the authorized version of the Bible to make the present English translation of the word of God to reveal more accurately the thought of God, the most

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\*LUTHERAN QUARTERLY 1891, p. 118.



learned of the Protestant denominations in England and America were chosen. Modern Christianity was by no means ashamed of that Board of Revision. When the Presbyterian Church voted to modify her Westminster Confession, she selected her educated ministers and teachers. Does not our Church adopt the same method? The religious intelligence of the laity depends upon the teachings of the educated ministry. As the pulpit is in closest touch with the people, it is greatly desired that the gospel preacher wherever he is found, in city or in country, among the richest or among the poorest, have the fullest preparation in the religious knowledge of the times. "Like priest, like people."

2. *To preach the word with intelligent and persuasive power for the salvation of men.* We are informed by inspiration that the world is to be saved by the foolishness of preaching. There is a very great demand for preaching, pulpit work, to-day. The church service has been partly overshadowed by side issues. It is rapidly passing out of the shadows. At a recent meeting of the Lebanon Conference of East Penn'a Synod, this subject was discussed at length and a plan formulated by means of which the brethren could be aided through the help of their fellow ministers. It was the bold preaching of the apostles which awakened the world. Peter's Pentecostal sermon was a marvel. He spoke with persuading eloquence. Three thousand could not resist his words. Paul's logical discourses could not be refuted. His elegance of language and clearness of thought and pointedness of application astonished the rulers. He could face the orator Tertullus. Felix trembled at his arguments. Festus paid him a great compliment with the words: "Paul, thou art beside thyself; much learning doth make thee mad," Acts 27: 24.

The present church audience requires intelligent, scriptural preaching. It makes a marked distinction between a sermon and an exhortation. It puts the former in the pulpit and the latter in the prayer meeting or evangelistic service. It demands something. It desires to take away from the sanctuary service some biblical truth, some knowledge of the primal doctrines of the Church, some persuasion to Christlike action. It wishes less of the boasted "off-hand" preaching when this shows a

great lack of preparation; it yearns for more of the "off-head" and "off-heart" sermon. The emotional part of our nature is turning into its proper channels. Our feelings are not allowed to become wild. These are being checked and cultivated. They are appealed to for aid. The undue excitement in religion is being calmed. Our reason, enlightened by the Spirit and the word of God, is enlisted in this great service. "Come now, and let us reason together, saith the Lord." Men and women are asking seriously, "*What does the Scripture teach?*" They are calmly thinking about sin, conversion, repentance and all those grave topics which treat of redemption and spiritual growth. The Church is praying for that blessed period when there will be a continual awakening for twelve months in the year, when there will be heard the cry for salvation in the hot as well as in the cold seasons, when every church service will close with its audience under the deep conviction of sin, and when the cross will ever be thronged with penitent souls. This condition can come only by the preaching of Christ and him crucified in the apostolic sense. This is the apostolic succession in which the Church has firm belief. This is the chief work of the pulpit. Is it not great? Is it not responsible? Does it not demand most earnest consideration?

From the days of Peter, John and Paul through the age of the early fathers and the period of the schoolmen and the times of the reformers to these latter years, the strong men of the pulpit, with very few exceptions, have been highly educated in the learning of their age. The Church has relied upon the ministrations of these cultured preachers for her progress. When errors were striving hard to drag her away from the proper course, it was they who held her in the stream. When the power of the pulpit waned or was compelled to give uncertain sounds, it was they who restored the authority. When the Bible was chained, it was they who broke the shackles. When the word of God was lost to the people in the dead languages, it was they who opened the Book to be read by all who wish. These were men mighty in the Scriptures. An educated ministry which is in Christian sympathy with the people and is de-

terminated to know nothing save Jesus Christ and him crucified is the hope of the Christian Church to-day.

But, mark you, it is not the Christ who obeys a Romish Mariolatry, not the Christ even of the Plymouth Pulpit which denied that the death of the Galilean was necessary for the redemption of the human race, not the Christ of the so-called New England theology which loses sight of the divine in the exaltation of the human and declares that there is a probation after death; but the Christ who has made propitiation for our sins and is the mediator between God and man, the Christ who was attested by the Father and the Spirit, the Christ of the apostles and the primitive Church, the Christ who taught a heaven and a hell, the Christ who spared no wickedness, but laid the axe unto the root of the tree, the Christ who has supported his true followers in all their conditions and consoled them in their afflictions and strengthened them in their temptations and upheld them in their weaknesses and led them safely through the valley of the shadow of death, the Christ, the Son of the living God.

3. *To resist the earthly tendencies of our present intelligent age.* We are giving more attention to secular education. Our public schools have a higher standard. We have our Chautauqua system and University Extension. There is a revival in learning among the people. As he has always done, Satan is trying to employ this power for his own use. It is an historical fact that irreligion and skepticism have apparently increased with the awakening in secular culture. But this was only the skirmish before the real battle in which the Church has always been victorious. Accordingly, now, the Christian religion finds its foe in action. The enemy is calling its forces to arms. The Bible is being hammered with sledges. Our simple faith is ridiculed by advanced (?) science. Our religion of the Nazarene is burlesqued. But there is not much danger of harm, if the gospel ministry is well equipped. These assaults against the castle of our faith must be met with Christian courage. Scholarship must face scholarship, Learning must be arrayed against learning. Scientist, who worships the God of the universe and the Christ of salvation, must stand up fearlessly before scientist who despises both. If learned men who sneer at the faith oppose the

claims of the Scriptures, learned men under the lead of the Spirit must meet this opposition. Under these conditions the mission of the pulpit is most important. Thoughtful people, both within and without the Church, are influenced by these atheistic and skeptical teachings. The pulpit can reach these persons more easily than the professor's chair. It has greater access to them. Here is where the grave problems should be discussed and the grievous errors should be refuted. Woe be to our religion, if the pulpit is not equal to the emergency. Princeton's President has declared that the whole ground of our faith must be gone over again.

The labor of the Christian advocate in the pulpit extends to every sphere in life. He must explain the truth so that all can understand. He must adapt his teachings to the various conditions of mankind. In the discharge of his duty as the expounder of the word his knowledge should be most extensive. He must take his comparisons and metaphors from science, art, literature, mechanics, amusements, etc. He should be most liberally educated. To meet chiefly the same audience with edification once or twice every Sabbath and several times during the week for years, demands a culture broader, deeper and richer than does any other profession among men. To rightly oversee the spiritual growth of a congregation requires a full knowledge of the book of life. In the light of this truth our schools do not give us too much. Seven years are not too many in preparation for such a great task.

4. *To turn aside the current of error which is now flowing inside of the Christian Church.* There is some impure blood within the body of the Church. The Protestant Church has more to fear from certain forces within than from the opposing elements without the fold. The workings of the former are so subtle that they cannot be always recognized. Certain principles which have sustained our faith are assailed in the house of their friends. The mighty power of education is being used to tear the old ship from her safe moorings. There is religious cholera on board. Should the Church have a quarantine? Teachers who proclaim their loyalty to the Christian truth are *revising* the Gospel of glad tidings. "For false Christs and

false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect." Mark 13 : 22. We are in the midst of restlessness and dissension which may lead to revolution. One of our principal denominations has been dashed hard against the rock of inerrancy of the Scripture. It has conducted two trials for heresy. The charges in both were about the same. The decisions are different, acquittal in the one and conviction in the other. After a ministry of thirty years in this body a pastor finds himself "outside the clearly marked line of Presbyterian orthodoxy" and feels himself compelled "in Christian honor" to resign from the ministry of this Church. He explains his action in these words: "When I came into the Presbytery, I was assured, by what I thought unquestionable authority, that the interpretations of the standards were not required by its ministers." We behold the strange spectacle of leading ministers of this denomination, which has ever emphasized the pure doctrine of the sovereignty of God, the divine decrees and foreordination, advocating that the Church "should hold its peace" in regard to the teachings of Dr. Smith and Dr. Briggs, and urging Dr. Clark to remain at any rate. We are in the midst of a fierce conflict against "man-made" confessions. One of our own instructors has wisely written in respect to Dr. Clark's withdrawal: "Ostensibly the war is made upon the Church's Confession, but in reality it is against God's word, where the very doctrines taught in the Confession are explicitly proclaimed, and from which fountain the authors of the Confession derived them." This is no time for the pulpit to be unstable. It dare not compromise the truth. This is the time for clear decision. The liberty of independent thought should not have the license to produce anarchy.

Again, we live in an age of mental hero worship. Servants of the Church have erected a throne for the intellectual powers and are trying to force the soul to bow before it. Minds which have been made vigorous by the accident of birth, regardless of their want of religious faith and higher morality, are verily adored. A recent writer has said: "There is a strong feeling abroad that education will save the Republic." The element of Christian culture in this process of salvation of the Republic is not en-

joined. The moral sense of our nature does not receive special mention in this system. This is a reflection of those perilous times when Reason boasted of her sway. The influence of this dangerous teaching has crept subtly into our educational institutions. The President of Harvard, a few years ago, at the Commemoration Day exercises of Johns Hopkins University, said: "Well-conducted superior education, the training in knowledge, in writing and speaking of the natural leaders of the people, is the need of this country. Heretofore this has been imperfectly done; but it is not alone among the ignorant that are found the advocates of the dangerous measures which threaten the welfare of our country. The influence of superior education, subtle but universal, leads to a high sentiment of honor, and no nation can be happy or strong without it. It is a patriotic work that the universities of this country should unite in."\* Our own Dr. C. A. Stork quickly detected the poison in this prescription. He gave it the right name—"the higher education without God." This is the advice of the president of one of our oldest universities which was founded by a clergyman with the sentiment as expressed on its seal—*Christo et Ecclesiae*. It is this current of error which has made New England the stronghold of Unitarianism, a religious system which "is like the play of the moonbeam on an ice-berg." It is partly this which has aided the progress of Universalism, whose creed might be expressed in the few words—"Man is too good to be damned and God is too good to damn him." This tendency has spread throughout the Church in this country. It has kept many of our bright young men from the pulpit. It has shipwrecked the faith of thousands whose hearts have been led astray by its false lights. Scores who have not been able to follow it in all its mysterious windings have wandered just far enough from the old course to be in danger of destruction. Herein the Christian pulpit, which has the higher education *with* God, can serve the Church well. It can do as it has done before. It can resist the forces of error and rescue the victims from peril. But without the greater culture under the Christian influences, it is powerless.

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\*LUTHERAN QUARTERLY, 1878, p. 279.

5. *To aid in the rightful solutions of our social problems.* We live in an industrial age. The masses are greatly concerned about their social conditions. Political thought is treading this path. These were the chief issues of the parties which lately contended for the Presidential prize. We are in the midst of labor difficulties. Strikes may arise at any time. The terrible conflict between capital and labor is raging. The red flag may be raised at a moment's notice. The principles of law and order are defied. The very pillars of our social fabric are being shaken. "The submerged tenth" is crying for help. The bread and butter question is before us. We may be in a social crisis.

A layman in one of the Reviews charges the pulpit with the want of active sympathy. He writes: "It is a sad commentary upon the earnestness of our clergy and the spiritual efficacy of their sermons when one notes on nearly every hand their passive attitude or disapproval of lay movements of reform."\* The Grand Master Workman of the Knights of Labor has commented: "You can count on the ends of your fingers all of the clergymen who take any interest in the labor problem \* \*

We find quite a number of clergymen agitating the closing of the World's Fair on Sunday, and they make bold to become indignant at the mere thought of opening the great exposition on that day, but they lack the moral courage to assail the practice of obliging men to work on Sunday all over this land, in mines, mills, factories and on the railroads."\* Can the Protestant pulpit plead "not guilty" to these indictments? Is it right for us to wrap the cloth around us and indignantly reply to the appeal for aid—"This is not in our sphere?" Can we permit the workmen to take all their instruction in social economy and receive all their influence from walking delegates, selfish demagogues and alien agitators? What does the restoration of Dr. McIllynn, the apostle of the single tax theory, to the priestly functions of the Romish Church mean? Will the Papal Chair through its Ablegate Mgr. Satolli try to adjust these difficulties from which our Protestant Church has been fleeing?

If at any time in the history of the American Church and so-

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\**Homiletic Review*, 1892, p. 268, ff.



ciety we need the educated man in the pulpit, him who can perceive the causes of our trouble and can help to remove them, it is at the present period. In this hour the pulpit must speak in the words and spirit of the Great Reformer of Nazareth. It must be "as wise as serpents and harmless as doves." It spoke before when social relations were strained. It did not hesitate to protest and hurl its words against wrongs.

6. *For the defence and progress of our own branch of the Christian Church.* At the present day we hear very much about denominationalism. The word has been made to stand for Jesuitical bigotry, rash sectarianism and the like. But is it not thus misused? Has it not been employed as a scape-goat for the sins of others? The denominational system is the inheritance of our fathers. It is not a new discovery or invention. The teachings of the several parts of the Christian Church have lately confirmed their belief in it.

"There never was a time in the history of the Christian Church when there was as much insisting on denominational lines as at the present." *No letting down the denominational bars* is the cry. If this be right, then the pulpit must be fully acquainted with the doctrines of the church which it represents. The mission of our General Synod of the Lutheran Church demands for its success a clear knowledge of its history, its polity, its forms of worship and its theological beliefs on the part of all members. That pulpit can not be justly censured which catechizes its children and indoctrinates its laity. There should be no confused reply to the question, "Why am I a Lutheran?"

The *Congregationalist* declares that the reason why so many congregationalists join the P. E. Church is that they are ignorant of the history and principles of the Church they are leaving. The Protestant forces are weakened through disloyalty to the denomination. Positive convictions and decided preferences under the Spirit help the spreading of the Gospel. In the times of internal agitation and controversies it is the educated ministry with its faithful followers which greatly aids in saving the Church from destruction. The refuge in those storms is the calm thought, wise advice and unselfish action of these.

## WHAT IS THE CHURCH'S IMPERATIVE DUTY IN RESPECT TO AN EDUCATED MINISTRY?

1. *Build, endow and support colleges and seminaries.* The opponents of Christian culture have sent up a sneering cry against church schools. The advocates of higher education *without* God are scorning the claims of the Christian faith. It will be a sad day for both the Church and society when the distinctively church schools are abolished. These have kept advanced education in the shadow of the Cross. They have done much to check the progress of secularization. They have given the ministry its men. America would be in a sorrowful condition without these. New England would not wish to surrender her Harvard, her Yale, her Wesleyan. New Jersey rejoices in her Princeton. Pennsylvania is proud of her Lafayette, her Dickinson, her Franklin and Marshall, her Gettysburg. Hear an echo from the banks of the Missouri river. Dr. M. Rhodes at the opening of Midland College said in reference to the Christian element in our education: "This suggests one of the most vital questions now challenging the attention of thoughtful men—the question as to whether education should be purely secular and so, partial and injurious; or whether it shall be moral and religious as well and so, complete and beneficial. Quite more than is realized, I fear, the destiny of the rising generation and of this great country of ours depends upon the right solution of this mighty problem. We want wisdom and knowledge of the highest type, wisdom and knowledge the most varied and helpful in all the pursuits and walks of life, and if we will have that which will serve best and result in the largest return to ourselves and others, there could be no greater mistake than to ignore the Fountain Head." "For Christ and the Church" should be the motto of each institution. But if we are to have church schools the Christian people must build, endow and support them. Our own beloved Zion is awakening unto its duty. Our members are growing more liberal. The founding of Midland, the reduction of the debt of Carthage, the new buildings and professorships of Gettysburg, Wittenberg, Selinsgrove and Hartwick publish the increased interest in Christian education. These in-

stitutions together with the theological seminaries deserve the prayers, sympathy and money of our members.

2. *Reject the idea that our young men do not need this careful preparation for the ministry.* Do not lower the standard. It may be modified but we can not afford to lower it. Those denominations which boasted of their *self-educated* preachers and scarcity of collegiates have taken lesson from their failures in the past. It is these which are now giving special attention to scholarly attainments in the pulpit. The Greek verb and the Hebrew pronoun are not despised. The longer we are in the active work of our profession, the more are we impressed with the great importance of the preparation and the shortness of the time. It will be well for the Church to heed the appeal from the head of one of our theological seminaries: "Whatever exception may be made in order to supply the need of ministers under pressing emergencies, it is to be hoped that our Church will never consent to lower its regular standard of scholarly qualifications for its ministry. It has a high and inspiring record to maintain. As a particular organization, our Lutheran Church was born in a university. It has been preëminently the church of schools and scholars. To be a 'Lutheran pastor' has been a certificate of liberal and confidence-inspiring education. This has enlarged its efficiency and exalted its rank among the Christian forces of the world. It has added to the splendor of its theological and ethical history. For the sake of our place and influence in this country our Church must maintain its true succession, and elevate rather than depress the standard grade of ministerial training."\*

3. *Give the gospel ministry its members.* The Church must furnish her own teachers and preachers. She must say to her pious, bright, strong young men, "Go, preach the Gospel." She must remove the worldly impression that the ministry is a mendicant order, a profession whose members live on the charity and benevolent grace of the church associations. We resent such a charge. The ministry of the gospel is no more a begging institution than the legal or medical profession.

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\*LUTHERAN QUARTERLY, 1891, p. 122.

The Church owes the pulpit the abolition of the belief that any one will do for a preacher. Some members of the Christian fold have a queer idea that if there is a boy in the family who is sickly or not fit for anything else, he will do very well for a clergyman. These would put all the men puny in body and mind in the pulpit. How absurd! Let the congregations give their best and ablest young men for this all-important work. If there is a weakling, be sure to keep him out of the ministry. He has no business there. If any profession among men needs stalwarts, it is truly the ministerial. Then magnify this holy office. Hold it up before our earnest young men as an exalted service. Seek out the most capable. Put the arms of the Church around them and commission them to the work which has ennobled a Paul and a Timothy.

If these are not able to bear the expense of preparation, it is the duty of the Church to aid them. The wisdom of the beneficiary system is confirmed by the good results. It has come to remain with us. It is an axiom, a self-evident truth with us now. He who opposes it is out of touch with the onward progress of the Church. It is an absolute necessity. The harvest is ready and the laborers are few. The cry is just as loud now as it ever was—"More men! More men!" If America is to be saved for Christ and the world is to be evangelized, we need a much larger force of ministers than we have now. Instead of the army enlisting for this grand purpose it is only the corporal's guard. Each year our Church does scarcely more than ordain a number equal to our annual loss by death and disability. There are large congregations which do not average one candidate for the ministry in twenty-five years. According to the last report this synod had 37 students for the ministry out of a membership of 19,000. If the world is to be saved by preaching and other ecclesiastical bodies do not show a better record than ours, it will be many, many generations at this rate before every tongue shall confess Christ. This is the burning question with our Church to-day. Let the pulpit present its claims to the people. Let parents consecrate their best sons to this service. Let our active young men select this calling. Let all give financial help.

Fill up the ranks. Increase the ranks. "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed. And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent." Rom. 10 : 13-15. "Go ye into all the world and preach the Gospel to every creature." Mark 16 : 15.

We have stood upon the ragged coast of Maine along the shores of Mt. Desert Island. There is a high promontory which the sailors and fishermen have named Schooner's Head. It is one huge column of rock which begins far beneath the surface of the ocean. For years the restless sea has been dashing against it. Billow has chased billow in the effort to reach its brow or loosen it from its firm holdings. Waves have risen on the crest of the high tide and hurled themselves upon it. Storm has vied with storm in the angry fury to destroy it. At times it has been hidden from sight in this battle with the elements. But through all these trials Schooner's Head has stood secure. The billows and the waves have rolled back into the bosom of the ocean; the tide has ebbed; the storm has exhausted itself; and Schooner's Head is as calm as the surgance of Frenchmen's Bay on a quiet summer's eve. So the Church of Jesus Christ has proudly resisted every effort of opposition. The waves of persecution, the billows of corruption, the high tide of selfishness and the storms of false teachings have for eighteen centuries been assaulting it. Although it has seemed to be concealed from the view of the world for a season when the tempests were the fiercest, yet it was not overpowered, and at the close of every struggle it could look down upon the turbulent forces with the victor's smile. It has ever been the safe fortress for the human soul. From the summit of this Rock of Ages could be heard, if not always seen, the man of God, the minister of Jesus Christ, consecrated in soul and cultured in mind, calling out upon the sea of human life, to the troubled in heart and the wrecked in faith to hasten to our only Refuge and Strength. "Upon this Rock I will build my Church; and the gates of hell shall not prevail against it." Matt. 16 : 18.

## ARTICLE X.

## THE INTERNATIONAL LESSON SYSTEM.

By REV. MARK S. CRESSMAN, A. M., Lionville, Pa.

The International Sunday-school lesson system has now been in use for a score of years. The plan was inaugurated in the beginning of 1873, upon the recommendation of a national convention of Sunday-school workers for the United States, and was subsequently approved by their co-workers in Canada and England. It was the outgrowth, of what Dr. Trumbull in his Yale Lectures has called, "the modern revival and expansion" of the Sunday-school. Prior to its introduction, there was comparatively little of real Bible-study among the youth of our land. The children of the Church were growing up ignorant of the rich treasures of the Divine word. For a long while it had been felt that the Sunday-school was not accomplishing its great mission. The consciousness of this fact led to an awakening all over the Sunday-school world. It is not too much to say that the modern Sunday-school dates its rise from the introduction of the International Lesson System.

The plan met with much opposition at the beginning. Slowly but surely, in spite of its defects, it has won its way into popular favor. It has been estimated that about eight millions of children are now engaged in the study of the Scriptures in accordance with the International Lesson plan. This commanding position, which has been secured after twenty years of trial, speaks volumes of praise. The system is no longer an experiment. Years ago it passed that stage. Whatever changes it may undergo in the future, its fundamental idea will be kept clearly in view. Our Sunday-schools will never consent to abandon its leading features. Instead of endeavoring to destroy the system, all truly interested in the welfare of the rising generation, will aim at correcting its acknowledged defects, and thereby perfecting the system. After two decades of trial we

should certainly be in a position to discern both the merits and demerits of this modern system of Bible-study.

We approach our subject in no iconoclastic spirit. We cannot be indifferent to the fact, that the present efficiency of the Sunday-school is due, in a large measure, to the International lesson. It is useless to deny, on the other hand, that this system, while it possesses many advantages, is not characterized by serious defects. It should be remarked in this connection, that these defects are not vital to the system itself, and can be removed without destroying it.

The past twenty years have witnessed the most thorough study of the Holy Scriptures since they have been given to man. It is a noteworthy fact, that whilst the most persistent attempts are being made to destroy our faith in the Bible as the word of God, devout Christian scholarship has applied itself with renewed diligence to a study of the sacred oracles. Bible-study has kept fully abreast of the spirit of the age. "And so it has come to pass," says Dr. Trumbull, "that at the very time when the Bible as a single whole is most severely assailed by its opponents from without the Christian fold, and most seriously questioned by its critics from within that fold, a larger number of persons than were ever before engaged in its careful study are becoming intelligently acquainted with its contents as the inspired record of a revelation from God."

It cannot be questioned that the International lesson course has had much to do in creating this revival of devout Bible-study. The fact that millions are engaged in the study of the same passages week by week is an inspiration in itself. In no other way could so much enthusiasm be awakened. Young and old alike respond to the influence of numbers. The Sunday-school now exhibits a life and is doing a work not possible a quarter of a century ago. Had the system of common Bible-study done nothing more, it would merit our esteem. Both scholars and teachers now turn to the Bible with a delight to which in former years they were strangers. Our children, under the influence of the present lesson system, are being made familiar with the Bible as never before. They bring to the study of the sacred page an enthusiasm that would not be possible



apart from common study. Each scholar feels that he is a member of a class that numbers millions and is scattered over the entire globe. There is certainly something inspiring in the thought, that the rising generation each Lord's Day is having its attention directed to the same divine message. Bible-study has derived a charm from this fact it could not otherwise possess.

Much of the benefit that has flowed from the International lesson plan, is largely due to the fact, that it has introduced a systematic study of God's word. The entire Bible is gone over in a continuous course covering seven years. By means of "a series of carefully selected lessons" it is aimed to give a comprehensive view of the teachings of Holy Writ. Since the introduction of this system, the various books of the Bible, in whole or in part, have been gone over three times.

The value of systematic study is recognized by all. In no other way can any subject be mastered. The Bible, though consisting of sixty-six books, written by different authors, and in widely separated countries, and whose composition extends over a period of sixteen hundred years, yet it forms a compact whole. One governing purpose binds its several parts together. It is possible to gain a very clear conception of the Bible as a book. Nothing like this was ever accomplished in the Sunday-school prior to the introduction of the International lesson. Now, a child of ordinary intelligence, who diligently follows the course laid down, in a period of seven years can obtain at least a working knowledge of the Scriptures. Says one of the foremost Sunday-school writers of the day: "Many a young layman, in one of our better conducted American Sunday-schools, trained under the influence of this system of International lesson study, is to-day more familiar with the Bible as the Bible, than the average young minister of a generation or so ago." Never has there been such enthusiastic and intelligent study of the Scriptures on the part of the young as we now behold in the Sunday-schools of our land. The average layman now has such a mastery of the Bible as was not dreamed of a quarter of a century ago by his father.

The time is not very far distant when each teacher selected

such portions of the Bible as struck the individual fancy. Scarcely two classes in the same school studied the same lesson. There was no attempt at preparation on the part of the pupil, and in fact very little on the part of the teacher. Happily all this has changed. A better day has dawned upon the Sunday-school, thanks to the International lesson system.

However much we may differ in our opinions as to the value of the particular plan laid down by the International lesson committee, all recognize its superiority over the slipshod ways of a generation ago. A poor system is better than none. A knowledge that is not systematized is of a very little value. It is like the unsightly piles of brick, and marble, and lumber which blockade the highway, capable of being so arranged as to make a palatial home, but until so arranged are only obstructions. It is possible to have a knowledge of the Bible that is well nigh worthless. The Scriptures to be rightly understood must be grasped in their entirety. We must not only know their separate doctrines, but also the relation of the various parts to each other. The International system has kept this fact in view.

To meet the demands of the International lesson system biblical scholars have been incited to unwonted activity. A literature hitherto unknown has sprung into being at its command. The foremost scholars of the world are to-day leading our children to a correct understanding of the word. Never were there so many and so excellent helps to Bible-study as now may be had for almost a trifle. The whole realm of learning is laid under tribute to the new order of things. We are to-day in possession of "a vast body of biblical literature" which would have had no existence but for the International lesson. No expense nor labor has been spared in the elucidation of the truth. As a result, we are not only coming into possession of the rich treasures of Holy Writ, but are also at the same time making vast strides in purely intellectual culture. Says one: "Important works by European specialists which would not have been thought of for popular demand in America, are now issued on this side of the water in rival editions; and the library of the average country clergyman, or the more intelligent lay teacher,

can now be supplied with volumes which otherwise could have found a place only in the better furnished of our city libraries."

We hear much in these days about Christian Unity. As yet the idea is largely chimerical. The realization of this hope is yet in the far distant future, if it is ever to be experienced this side of heaven. One of the great factors, however, silently working towards this end is the International lesson system. There is nothing that is exerting as great an influence, in this direction. A large proportion of the Protestant Sunday-schools of the world, together with mission stations among the heathen, follow the course of instruction laid down in these lessons. Our Sunday-schools meet on the broad platform of common Bible-study. When the Protestant Churches united their Sunday-school work a great stride was taken towards a fuller co-operation against the forces of sin. Says a writer already quoted: "The lines of division between schools of dogmatists, and between denominations of believers, grow dimmer in the brighter glow of the great truths of the Bible which Bible students rejoice in together, as they sit side by side under the teachings of their common Redeemer."

While all this, and more, can truthfully be said concerning the International lesson system, yet we cannot shut our eyes to some of its manifest defects. In fact, it would be strange indeed, if it were perfect in every particular. Perfection is a divine, not a human attribute. There has been no plan of Bible-study yet devised that is not open to some objections. Scholars of equal repute are by no means agreed as to the order in which the various parts of the Bible should be studied. There is room here for considerable difference of opinion. One of the chief difficulties experienced at the inauguration of this system was the method that should be followed. No less than four different plans were suggested, each of which had "earnest and conscientious advocates." The plan, finally determined upon, may be regarded in some sense as a compromise measure. That it is a finality, we are far from believing.

Perhaps the most frequent objection raised against the present system is the fragmentary character of many of the lessons selected. Often we have but a single lesson from a whole book,

and this by no means the most important part. It not infrequently requires all the time assigned to the teaching of the lesson to explain the context so necessary to a correct understanding of the lesson itself. Both teachers and scholars have experienced no little difficulty in this respect. In our judgment, it would be a wise thing not to limit the course to seven years, and thus allow time for a fuller study of the various book of the Bible. I am aware it is said that it is difficult to retain scholars in the Sunday-school for a longer period than seven years. We are, however, rapidly overcoming this difficulty. Bible-study has now an attraction it did not formerly possess. No one can reasonably expect to master the sacred volume in seven years, at the rate of one lesson a week. I trust the time is not far distant when the International committee will, in its wisdom, see its way clear to give us a more extended course. When the times are ripe for such a change, it will doubtless be brought about.

A more serious objection is to be taken to the *method* upon which the selections are made. As is well known, the chronological or historical plan, is the one largely followed. Scholars are by no means agreed as to the precise order of events as recorded in the Bible. The Scriptures are primarily a revelation of Jesus Christ. "To him give all the prophets witness." The purpose of the Bible is to show man his lost and ruined condition, and point out to him the way of life. The sacred volume centers about the person and work of Christ. "The testimony of Jesus is the spirit of prophecy." As in the Roman Empire, from every city, town and hamlet, there was a road leading to Rome, so from every passage of Holy Writ we are led to the source of all life, Jesus Christ. To unfold the need and scheme of human redemption was therefore the controlling motive in the mind of God in giving to us the word. The theology of the future will be Christo-centric. The trend of modern theological thought and study is unmistakably in this direction. If this be true, I submit whether this great fact should not be made the basis of all our Bible-study. All in the Bible that does not have direct reference to Christ is merely incidental. If the International lesson system were so arranged as to recognize and set forth this fundamental purpose of the Holy Bible, the great

hindrance that has kept many from adopting it would be removed. Our present system makes too little of the person and work of Christ. Sufficient prominence is not given to the work of redemption. The central figure of all history is the Son of Mary. This fact is not made to stand forth as clearly as it should. The life and teachings of our Lord Jesus Christ as set forth in the Christian Year furnish us with an ideal system of reverent Bible-Study. Upon this basis, history and prophecy, gospel and epistle, may be made to assume their proper places. A prominent religious journal, in a recent issue, has very aptly said: "Whether the tendency is viewed with satisfaction or alarm, the fact of a general return of religious bodies in England and America to Reformation ideas and usages is no longer denied by intelligent men. The recent manifesto of the Scottish Church Society, which comprises some of the most eminent Presbyterians in the world, offers a powerful example of this trend. Among the principles and aims which this document avows are 'the assertion of the efficacy of the sacraments, the restoration of the Holy Communion to its right place in the worship of the Church, the revival of daily service, the observance of the Christian Year, the reverent care and seemly ordering of churches, &c., &c.' Now that the political and national animosity which led the Scotch and Puritans to make war upon these characteristics of the Church of England are not only past, but even forgotten, these bodies are gathering up again the treasures which political hatred and rancor led them to cast away." Our present method of Bible-study partakes too much of a literary exercise. The Bible, for its correct understanding, demands a study different from that accorded any merely human production. It is not a literary work, but a revelation from God. It is not designed to teach history nor science, but to make known Jesus Christ.

If the study of the New Testament were assigned to the first part of the civil year, instead of to the latter half, as we now have it, the incongruities so frequently and justly criticised, would, to a large extent, be removed. This certainly is a small and reasonable concession to ask of the International committee.

Then, again, it is an open question, if there should not be

provided in our lesson system a course of study for the younger children different from that followed by the older scholars. Christ's command to Peter was not only, "Feed my sheep," but also, "Feed my lambs." The strong man needs meat, but milk is the proper food for infants. God's word contains both. No one will question the fact that many of our lessons are totally unsuited for the primary departments of our schools. There is no good reason for ignoring the fundamental principle of all education in the study of the holy oracles. No educational institution in the world, with the single exception of the Sunday-school, sets before all its students the same tasks. The freshman and the senior are not expected to grapple with the same subjects. No more should the smaller scholars of the Sunday-school be compelled to wrestle with subjects for which they are by nature wholly unfitted to grasp. I have often sincerely pitied our primary teachers in their vain endeavors to explain some of the lessons assigned. It would not be a very difficult task to arrange a simple course of Bible-study suited to those of tender years, that would gradually lead them up to the full study of the word.

My faith in the International system is such as to lead me to believe that in time it will adapt itself to the needs of all in a larger measure than it now does. It is yet in its youth. It has done thus far all that could reasonably have been expected of it. To the Sunday-school it has given new vigor, and has already trained a generation in Bible truth. As Lutherans we cannot afford to cut ourselves off from this system of common study. In time many of those things to which we now raise serious objections will be corrected.

## ARTICLE XI.

CRITICAL REVIEW OF CERTAIN PHASES OF MODERN  
RELIGIOUS THOUGHT.

## A REJOINDER.

By THEO. B. STORK, ESQ., Philadelphia, Pa.

I accept and am glad to acknowledge the kind consideration which my critic of the July *QUARTERLY* has accorded my little paper with the above title. But I have the mortification of recognizing that, doubtless through my own failure to be more explicit, the real gist and point of the paper have been missed. This is my excuse for further trespassing on the space of the *QUARTERLY*.

Formulated as briefly and baldly as possible, that point is simply this: Christ's teachings are spiritual, and for that reason are incapable of exact formula or discussion: the Bible itself is spiritual and must be spiritually known. All attempts to discuss or to treat either in any other way must result in failure, must result in the destruction of the true significance of both. What this spiritual significance is, of its depth and nature and reality, it will not be expected that any exact statement can be made. It has just been said, spiritual things are incapable of exact discussion. Perhaps the nearest approach may be made to it by comparing the Bible to some great poem, the *Iliad*, *In Memoriam*, or the *Psalms* themselves. No critic would think of criticising such poems by investigating the truth of their facts. The truth of the poem is a higher truth, a spiritual truth; it is the truth of the fee'ing expressed, not of the facts; yet to say that this is to make nothing of the facts, that it sweeps them away, is not a correct statement. It gives these facts their true value, only it is a spiritual value, that is, a value not as conveying knowledge, not as appealing to man's understanding, but to his spiritual nature. How this is done and what the process is by which man's spiritual nature is thus reached, is, indeed, a mystery. This is the great mystery of the Bible; this the true



proof of its divine revelation, not that Christ rose from the dead or that he raised Lazarus from his rocky tomb, but that he should raise fallen man from his rock-bound prison of sin to happiness and righteousness. To allow his enemies to shift the ground of discussion from the true mystery, the real miracle of the Bible, man's spiritual redemption, to pedantic erudite investigation of the physical facts, whether Christ at a certain time and place performed such and such a miracle, or whether Moses wrote the Pentateuch, this is indeed to give up all to his enemies. It is to put the Bible to a proof utterly irrelevant and misleading. The Bible is spiritual, to be spiritually discerned, and the proof of its truth must be a spiritual proof. A learned discussion, or an ingenious argument based on an investigation of Christ's miracles, and an attempt to establish the truth or falsity of them, would be entirely beside the mark. The criticism of Strauss and Renan would not and could not touch the one real and vital proof of the Bible and of Christ's divinity, a proof so simple, so obvious yet so conclusive that the wayfaring man, though a fool, could not err therein, aye, could know and recognize it quite as clearly as the most learned critic, indeed more clearly just because he was a wayfarer and incapable of those intellectual subtleties that served to befog and mislead the critic.

If Christ and the Bible were divine, they would so approve themselves by creating a certain spiritual state in that man who truly accepted them, and in the creation of that state would lie proof conclusive and unquestionable, proof not reasoned out by syllogisms and built up on steps of argument, a single flaw in which would invalidate the conclusion, but self-evident, and so clear that the man could as easily doubt his own existence as its truth.

It will be said, however, that this proof appeals only to the individual soul, it is incapable of being expounded to other souls who ask, What is this spiritual state, that we too may know and recognize it? To this it can only be said that such is the nature of spiritual things as distinguished from tangible, material things. They are not capable of other proof. The soul that would know them must experience them, and in this experience lies the proof. "If any man will do his his will," follow the

light as God gives him to see the light, more light will be given him and "he will know of the doctrine."

It would be as reasonable to demand proof, such as is used in other matters, as for a man, after hearing an exquisite air of Mozart or the Walhalla Motive of Wagner, to ask if it was true. What intelligible meaning could such a question have, or what proof could be given? "Prove it," cries the hearer. How can I: what proof does it require, it proves itself; do you enjoy it; does it give you pleasure; does it move you; that is all the proof it is capable of.

Nor is it a correct apprehension of this view of the Bible to hold that it makes nothing of the mysteries and supernatural facts set forth in it, the incarnation, the atonement, the resurrection; on the contrary it gives them their true significance as none other does; it takes them away from the gross material sense in which they have been wont to be regarded, and declares that their real value is spiritual, not physical; that they have a meaning and a reality only for those spiritually enlightened whose eyes are spiritual. To the man of science, the materialist, the skeptic with his scalpel, they are as dead as the living organism becomes under that same scalpel, when it seeks to explore the mysteries of life and vitality in living creatures.

It takes them also away from the theologian who seeks to state them in exact terms, to give them a logical form of which they are incapable. Theology, when it attempts to state the spiritual truths of the Scriptures, the Trinity, the incarnation, the nature and attributes of God, attempts the impossible and falls into a bog of difficulties from which the clearest thinker can find no way of escape.

First and most important of all, it destroys the vitality of spiritual truths by attempting to put them in terms of the understanding. Picture the grossness of thought, the unspiritual mental habit that could give birth to the doctrine of the Immaculate Conception, or to give a less offensive example, the doctrine of Transubstantiation in the sacrament, with the minute regulations and directions in regard to the disposal of the bread and wine logically deduced therefrom; so that, when the sacred elements had been accidentally dropped on the floor, no one

could be allowed to clean the spot but a priest using a special cloth provided for the purpose. Can it be successfully contended for a moment that such dogmas help the spiritual understanding of the Bible? On the contrary, they narrow down its rich spiritual teaching, so that every man is to receive it, not according to his capacity, but according to the dogmas and creeds built up from it by ingenious churchmen whose mental activity, cooped up and restrained by monastery walls from healthy exertion in legitimate directions, fell upon the Scriptures and spent itself in idly speculating upon such questions as whether an angel could stand upon the point of a needle. It was such speculations that threatened to give up all to the enemies of Christ, to dissect and analyze the Bible, examining its every word with minute attention in order to twist or turn it to the account of some favorite dogma. This threatened to transform its spiritual life-giving pages into the dry bones of logical controversies.

Surely it never was intended that every man should draw the same inspiration, the same elevation of spiritual thought, from the sacred pages, only each man according to his capacity, some more, some less—Thomas à Kempis and Ignatius Loyola, the ignorant Feejee Islander scarcely able to count, and Cardinal Newman, Bunyan and St. Francis of Assisi: the Bible was broad and deep enough for all and each, according to his needs.

It is not too much to say of the Bible, what is a commonplace regarding other books, that to each reader it brings a different message, according to that reader's capacity to feel, to imagine, to understand.

That was a noble conception of the old Rosicrucians that they wrote the great secrets of their society, the elixir of life, the secrets of fire and of life, in such a way that to the ordinary uninitiated reader the text seemed like a foolish rigmarole without sense or meaning, but to the initiated, the man who by purity of life and uprightness of purpose had qualified himself to understand, the seemingly meaningless sentences glowed with profound truth. And so, with reverence, be it said of the Bible: to Strauss or Renan, a commonplace statement of material facts,

of miracles, of doctrine, calling for critical examination and, if possible, refutation; but to him who reads it aright, simple or learned, the bread of life, the salvation of the soul for time and eternity. Christ himself says (Mark 4 : 11, 12): "Unto you it is given to know the mystery of the kingdom of God, but unto them that are without, all these things are done in parables; that seeing they may see and not perceive, and hearing they may hear and not understand, lest at any time they should be converted and their sins should be forgiven them."

And yet a man may, without harm, accept all these doctrines, worked out of the sacred text by ingenious thinkers, if he be spiritually minded, if he have that touchstone of truth, the spiritual state that God asks of him, and if these help him to believe, to love God and serve him. Such doctrines are not forbidden, at least it is not for men to forbid them: doubtless, like the images of the saints, to such as they help spiritually they are good, to others void and meaningless. That is to say, they have no meaning except a spiritual one, a meaning for those whom they help spiritually. They can have nothing but a spiritual meaning, and so far as these theological propositions, dogmas, creeds, and doctrines seem to have a logical content, they are deceitful and empty of all meaning.

This is the second objection to theology, that not only does it deprive the Bible of its spiritual life by seeking to draw from it and impose on all men a positive belief in certain material facts, stated with all the subtlety of the metaphysician, but again by putting forth propositions, couched in terms of the understanding, it exposes Christianity to attacks that more correct and accurate thinking would avoid.

If a spiritual belief is all that is asked for these theological propositions, then there is a great impropriety in putting them in terms which appear to demand an intellectual belief, terms which appeal to the understanding. Invited by their terms, the scientist, the metaphysician, the logician comes forward to discuss, to analyze, and draw out to logical conclusion the statements made in them. Then it is found that the propositions defy thought and are impossible of understanding and discredit

is cast not only upon them but upon the Scriptures which are vouched as their authority.

Take, for example, that preëminently scholastic statement regarding Christ which is found in the Nicene Creed, that he is of one substance with the Father, very God of very God, begotten not made. How can any finite mind understand such a statement, yet it apparently has all the precision of terms of a mathematical proposition.

The theologians themselves acknowledge the difficulty. In Schmid's *Doctrinal Theology of the Evangelical Lutheran Church* (edition 1889), page 138, it is said of the doctrine of the Trinity: "Here a proposition is stated which is altogether beyond the grasp of reason, the doctrine it contains belongs therefore to those we designate as mysteries." Why, be it asked with all respect, put a doctrine which is a mystery, that is beyond the understanding, into terms that appeal to the understanding and seem to demand a belief of that sort? And why make that belief in a mystery a test of orthodoxy? If it is a mystery, how can it test another's orthodoxy? Not spiritually, because that is impossible. God alone can judge man spiritually. Not intellectually, for it has just been declared a mystery incapable of intellectual apprehension.

But this is only the beginning of the maze of difficulties in which these formulas and dogmas of theology involve themselves and their makers. In order to establish them, a minute and critical examination is made of the sacred text, the etymology of the words, the various readings are studied, and thus an undue emphasis is laid upon trifling details, the use of one word rather than another, the turn of a phrase, the grammatical construction, to the neglect of the spirit and purpose of the work as a whole. And this in turns leads to very awkward predicaments. For example, theologians formulate the doctrine of the Trinity largely upon a passage in the fifth chapter of St. John's epistles. But within this century a manuscript has been discovered—and it is supposed to be the oldest known—which omits this passage. Thus this logical, materialistic, theological method of treating the Bible, casts doubt upon the sacred volume at every turn of research or discovery, and is in constant peril; while

to the spiritually minded who read the Bible, not in the light of logic or of theological learning, but spiritually, discovery and research have no terrors and can cause no doubts. To them the truth of the Bible hangs upon no thread of doubtful interpretation, upon no Greek verb or Hebrew root. It makes no matter what is the precise meaning of *παριζω*, or whether many hands may have compiled the books attributed to Moses. They rest on the sure, unshaken, and unshakable position, the assurance of their own souls of the spiritual truth of the Scriptures.

Lifted up into this high atmosphere, they are troubled by no doubts or difficulties; for these spring only from that slough of misapprehension of the material earthly teaching of the sacred text. It is from this rationalistic and strictly logical point of view that all the confusion and doubt have arisen, all the factions and differences between good men. Abandon it and with it like magic disappear these quarrels and difficulties about trifles. One man no longer accuses his fellow because he bows down to the pictures of the saints or asks absolution of a priest: if to such an one it is a help spiritually; if he grows by such means in spiritual strength—and that is for his Master—then it is right for him so to do.

Again, another man believes that the Sabbath must be strictly observed, that that alone is according to God's command; and he goes to the Scriptures for his proof; another, that wine must not be drunk, and he too draws proof from Scripture; another, that God has ordained the salvation of the elect alone, and he endeavors to reconcile man's free will with God's foreordination. Still again, a man believes that God answers prayer in a certain way that will produce actual physical results, will make whole the body, will cause the rain to fall and the sun to shine. And to this last man comes Prof. Tyndall proposing an actual physical test of the power of prayer, just as he would apply a register of foot-pounds to a steam engine. Prof. Tyndall proposed that two wards in a hospital be taken as nearly alike as possible, and that earnest prayer be offered for the patients in the one while for the other no prayer should be made. If the patients in the ward prayed for showed a larger percentage of recoveries

than the other, then the efficacy of prayer would be fully established by actual physical proof.

This is a flagrant illustration of the logical unspiritual reading of the Scriptures, and yet in the light of theology and its logical methods of reasoning out propositions from the text of Scripture, it was strictly accurate and justifiable. There were numerous passages of Scripture which, if read as theology reads the text for its propositions, would bear out this interpretation, that God would answer any request that a good man made with physical material results precisely as he was asked.

The only answer to such an interpretation was that prayer was a spiritual thing removed from the world of material things; that while it might have physical effects just as other spiritual things, yet it was not discussed or treated of in the Scriptures in that view; that it was impossible for any man to understand prayer except spiritually. But such an answer was obviously illogical and incompetent for the theologian who had just been arriving at his own conclusions by the very process of exact reasoning to which he was now called upon to object.

While it is plainly inadmissible, according to the principle laid down in the foregoing, to apply ordinary reasoning to the text of Scriptures in order to establish intellectual propositions, yet, as an argument *ad hominem* only, it may not be improper to cite a few of the many expressions scattered through the Old and New Testament, discountenancing these attempts to formulate categorical statements about God or Christ. Job says: "Canst thou by searching find out God?" and Peter's first creed, as cited by the critic of the July QUARTERLY, is thus commented on by his Master: "Blessed art thou," etc., for flesh and blood hath not revealed it unto thee but my Father."

It is implied, of course, in this spiritual interpretation and reading of the Scriptures that no exact exposition of it is possible, and to this perhaps is due the misapprehension of what was meant in the paper of the April number, so that the spiritual view of the Atonement, the Incarnation, the Ascension was criticised as making them of no importance. Which method of treatment, it may be asked, gives the incarnation of Christ its true value, the dogma of the Immaculate Conception or the



holding that the Incarnation is only to be thought of spiritually, each soul for itself, without any attempt to put it into propositions.

It may be excusable to add here what is more in the nature of personal explanation of what the critic has misapprehended in the paper than of actual exposition. By taking a short extract from a continuous exposition it is easy to give a wrong impression of the whole, and that unintentionally, just as by stating Peter's creed and omitting Christ's comment, the point of the whole passage is missed. In saying that Christianity was intended as a practical guide for conduct, there was no intention of ignoring the mysteries of the Bible; indeed the concluding clause of the sentence that "the motive and impulse to right conduct were furnished at the same time by exhibiting Christ's love to men and affording them through it the power to fulfill his teachings," shows clearly that the mysteries of Christ's birth, death and resurrection, which were the exhibitions of his love to men, were included and not put aside. The point of the discussion was that the teaching of the Bible was not theoretical, not an exposition of intellectual knowledge; but, so far as it taught anything, intensely practical.

So far from stating that the mysteries of the Bible are of no use, because incapable of reduction to logical formulas and of comprehension by the intellect, the paper has especially aimed to protest against such a reduction of these mysteries and to point out the error of attempting to so reduce them. It was especially pointed out that "to deny that Christ's teachings are capable of a reduction to the exactitude of logical \* \* propositions is to take nothing from their reality."

But this is enough of personal explanation. The one question which the paper sought to ask was left unanswered: why should theology put into terms of knowledge mysteries which the critic himself concedes are incapable of being known? Because they are not unreasonable and therefore not incapable of belief, the critic says, and accuses the writer of confounding knowledge and faith. Is not the confusion of knowledge and faith more properly chargeable upon those who, having enunciated

ated in logical terms doctrines such as that of the Incarnation, the Trinity, then declare that such propositions, apparently couched in the language of perfect knowledge, are only in reality, intended as the subjects of faith: that is, not the subject of knowledge at all? Mysteries they themselves call them, beyond the grasp of reason. And is it not true that the evils, which have been dwelt upon as the consequences of such reduction to logical terms of spiritual things, might in great measure have been avoided, had theology exercised a wise self-restraint.

The unfortunate incident which is now conspicuous to the religious world, the trial of Dr. Briggs for heresy, puts this dilemma of theology in the strongest light, and exhibits the evil of this unspiritual treatment of the Bible as nothing since Luther has. The Presbyterian Church, having asserted as a doctrine that the Bible is in its every word and syllable, every incident and fact related, divine and incapable of error, and, it being made highly probable from internal as well as external evidence that the books of Moses were not written by him, and Dr. Briggs as a teacher acquainted, and by his very profession obliged to be acquainted, with the discoveries and speculations of critics and investigators, having stated this as the conclusion of modern criticism, the Church calls him to account for the statement and threatens him with expulsion. But suppose, as a matter of fact, it is proved beyond all question that Moses did not write the Pentateuch, this is possible; then what becomes of the church's doctrinal position? Would not such proof destroy the divinity and inspiration of the Bible utterly for all who, accepting the Church's narrow view, assert that the Bible is inerrant even in non-essentials?

## ARTICLE XII.

## REVIEW OF RECENT LITERATURE.

HUNT AND EATON, NEW YORK. CRANSTON AND CURTS, CINCINNATI.

*Through Christ to God.* A Study in Scientific Theology. By Joseph Agar Beet, D. D. pp. 393.

This work, composed of lectures to students, by Dr. Beet of the Wesleyan Theological College at Richmond, London, is an effort to apply the prevalent historical and scientific methods to the establishment of the leading or essential truths of the Christian religion. Taking the well assured facts of human life and history as phenomena that must be rationally explained, he endeavors to show how they point consistently and necessarily to the justification of the conclusions of Christian theology.

The work is in part a construction of Systematic Theology. The process, however, is conducted largely with an Apologetic aim. The double purpose is a worthy one, and the aggregate view presented is unquestionably assuring to Christian faith.

The examination begins with the facts that are most fundamental in human life—the phenomena of the moral and religious nature of man. From these and the existence and order of the visible world, comes the necessary conviction of the existence and government of a personal God, a government extending into a future life. In this connection the unique pre-eminence of Christian nations in the world, with their sustained progress in marked contrast to the decay of the ancient world, a progress giving not only new and divine excellence of ethical thought and spiritual character, but the highest and richest forms of material good to the peoples that acknowledge his sway, challenges attention and solution. A partial explanation is found in the sublime moral teachings of Christ. But the sense of sin and of moral bondage, deepened rather than met in these teachings, impels attention to the further claim of Christ as revealing a way of divine forgiveness or acceptance of sinners and recovery from the power of sin. Turning to the unquestionable records of Christianity, beginning with the undisputed epistles of St. Paul, the author traces out the chief doctrines taught by the great Teacher whose religious influence is at once thus girdling and saving the world. In this process the attention is directed to the fundamental teachings concerning justification by faith, with inquiry into the nature of faith and its relation to recovery to personal righteousness, concerning redemption and propitiation through the death of Christ, and con-

cerning the true divinity of Christ, and the Trinity of the Godhead. Large use is made of the resurrection of Christ as the supreme demonstration of the truth of the whole gospel and in explanation of its conquering power.

In this method the author makes the process at once constructive of a systematic theology and evidential for the divine authority of Christianity. It deals with the most marked and indubitable facts of life and history, and Christianity is shown to be manifestly a divine supply for the deepest needs of the race, with such beneficent powers as prove it to be, not a mistake or delusion, but a part of the true and necessary order of the world's life, redemption and consummation.

The theological standpoint of the author is distinctly evangelical. In his speculative statement of some of the doctrines, however, he falls sometimes short of standard historical theology. In his view of the Trinity he introduces a very positive doctrine of subordination—not of essence, but of relation—of the Son and the Holy Ghost. The given rationale of the atonement appears to be a combination of the moral influence and governmental theories.

The reader will find the whole work full of fruitful suggestions and helpful to faith.

M. V.

*The Deaconess and Her Vocation.* By Bishop Thoburn. pp. 127.

This little book contains four addresses whose subjects are virtually the same. This will appear as we name them: "The Deaconess and Her Work," "The Modern Deaconess," "The Deaconess Movement," "The Deaconess and Her Vocation." And yet, similar as these subjects are, and notwithstanding many repetitions, each address has an interest all its own, and will not fail to entertain and profit the reader. The differences in time and place, when and where delivered, relieve the repetitions of any tediousness they might otherwise have.

The first was delivered in Calcutta in 1889; the second, at Chatauqua in 1890; the third, before the Cincinnati Methodist Conference, in Middletown, Ohio, in 1892; and the fourth, in Calvary Methodist Episcopal Church, New York City, in 1892.

The argument in support of the movement is well put, and, no doubt, these addresses did much towards gaining favor for the deaconess work in the Methodist Church in this country. The Methodist Year-Book for 1893 (Columbian edition) states that more than seventy-five women hold licenses as deaconesses and the rest (about 200), classed as deaconess workers, are in various stages of preparation. Already there are more than twenty homes. We wish we could say as much for our Church, and we ought to be able to say so, as this special kind of work started in the Lutheran Church. In the first address Dr. Thoburn gives proper credit to Pastor Fliedner. We recommend this book to

our readers for the stimulus it will give to greater interest in the good cause. For details of the work something better will be found in Rev. A. Cordes' article that appeared in the *QUARTERLY* last year.

*Stories from Indian Wigwams and Northern Camp-fires.* Ey Egerton Ryerson Young. pp. 293. \$1.25.

This is a clever and picturesque description of missionary life in the dreary regions of British America. Many interesting stories of Indian customs are told, the origin of some of them are traced, and interesting information is added concerning Indian history, natural history and missionary methods and successes among the aborigines. The work is profusely illustrated.

E. J. W.

*Revised Normal Lessons.* By Jesse Lyman Hurlbut. pp. 111. Paper, 25 cents; cloth, 40 cents.

An excellent help for the Bible student. It is a revision of the work published in 1885, nearly all of the lessons having been rewritten. The Sunday-school teacher will find it one of the most helpful helps in the market.

*The Methodist Year-Book for 1893.* pp. 140. Very complete and satisfactory in every way. This is the Columbian edition.

T. AND T. CLARK, EDINBURGH, SCOTLAND.

[Imported by Charles Scribner's Sons, New York.]

*The Gospel of a Risen Saviour.* By the Rev. R. McCheyne Edgar, A. M., author of "The Philosophy of the Cross," "Does God Answer Prayer?" "Cardinal Newman and His Other Gospel," etc. Price \$3.00.

The meaning of the title of this work is that the miracle of the resurrection of Christ is both the fundamental necessity to, and the triumphant demonstration of the divine truth of Christianity. Upon this miracle the foundations of the New Testament Church were laid, and upon it these foundations have rested through all the Christian centuries. And to it, it is now seen and felt, apologetics must come for defense and victory against the unsettling suggestions of the skeptical criticism of our times. It will be found to be the innermost citadel of the immovable security of the faith.

It is in view of this place of the resurrection of Christ that the able and scholarly Moderator of the General Assembly of the Presbyterian Church of Ireland has written this book. By his wide acquaintance with the subject and its literature, his comprehensive method of treatment, his discriminating seizure of the vital points, his acute dissection of the reasoning of the rationalistic critics, and his clear, strong marshaling of the facts and evidences in the case according to the best sustained conclusions of recent scholarship, he has given the Church a work of high merit and deserving of a wide welcome.

The discussion begins in an introductory notice of the question of the immortality of the soul and the need of confirmatory assurance by supernatural revelation. The resurrection of Christ is presented as the key to the whole Christian position, Christianity being bound up with the person of its Founder, who staked his claims as the Son of God and Saviour of men upon this decisive issue. The Messianic prophecies of the Old Testament are shown to have their true terminus in a Risen Saviour. Five chapters are devoted to an examination of the witnesses to the resurrection and the invincible certainty which their united testimony establishes. This part of the work is done with excellent insight, and in constant view of the suggestions of unbelieving criticism. Good use is made of the significance of the Lord's Day and the Lord's Supper. These chapters are followed by others which expose the emptiness of the objections urged on the ground of the supposed impossibility of miracles, and set forth the demonstration of a living Christ in the establishment of the Church and the victorious power of Christianity in the face of the world's opposition and persecution. An interesting and suggestive portion of the work is formed by the last seven chapters which seek to trace the bearing of the truth of a Risen Saviour on the determination of the chief doctrines of theology.

The author writes from the conservative evangelical standpoint, agreeably to his church position. His independence of thought, however, is all the time apparent. He abates somewhat from the large stress laid on the conception of "merit" by the Anselmic theory of the atonement, in the interest of an *immediate* satisfaction or substituted endurance of the penalty due man's sins, and at the same time places emphasis on the position of the Risen Saviour as the Head of a new humanity which has been reconciled through his death. He maintains Christ's descent into Hades as meaning his appearance and preaching there as a Conqueror. He goes further and suggests it as "likely that he will not allow millions of men who are in darkness about him because of the disgraceful absence of missionary enterprise on the part of his professed people, to confront him as Judge in blank ignorance of his name and work and nature." He declines, however, to assert anything as to the effect of such knowledge upon them.

The style of the author is clear and vigorous. Occasionally it employs colloquialisms which could be spared. But while not endorsing all the views presented or all the statements made in the broad range of topics discussed, we desire to commend the work as an able and quickening discussion of the fundamental doctrine of Jesus' resurrection.

M. V.

*Divine Brotherhood.* Jubilee Gleamings, 1842-1892. By Newman Hall, LL. B. Lon., D. D. Edin. Price \$2.00.

After fifty years of service in the ministry Dr. Newman Hall gathers together here in one volume a number of small tractates published at

different times and lately mostly out of print. The title, only somewhat loosely fitting some of them, is made to cover them all.

The topics are quite varied, beginning with "Divine Socialism" or "Brotherhood by the Man Christ Jesus," followed by "The Saviour's Bible," "Ye are my Friends," "Priesthood of the Church," "Grace and Glory," "Prayer Reasonable and Efficacious," "Godliness, not Converts, the Cure of Worldliness," "Scriptural Claims of Teetotalism," "Wellington," "Louis Napoleon," "The Dignity of Labor," "Garlands for a Mother's Grave," and closing with "The Coming of the Lord." The discourse which the author delivered in the House of Representatives, Washington, on the occasion of his visit to the United States in 1867, on "Freedom," is also included.

The clear directness and force of Dr. Hall's thought and style are well known. As the author of that precious little tractate, *Come to Jesus*, whose readers have been numbered by the million in Britain and America and among other nationalities into whose tongues it has been translated, he needs no commendation to the Christian public. It is enough to say of these papers that they are fair examples of the author's clear, practical and stimulating way of presenting Christian truth and duty, and that he has done well to publish them again in this form, that their usefulness may be widened and prolonged.

M. V.

*Beyond the Stars: or Heaven, Its Inhabitants, Occupations, and Life.*

By Thomas Hamilton, D. D., LL. D., President of Queen's College, Belfast; author of "Our Rest Day," &c. pp. 270, 12mo. \$1.50. Third edition.

The interest men feel in the unseen world is attested by the successive editions of this little volume which have been called for within a short period. It treats in a popular style and in a sober, reverent manner of God, The Cherubim, The Angels, The Saints, Children in Heaven, The Doctrine of Recognition and The Intermediate State.

On these heavenly themes the author speaks as positively as he is warranted by Scripture, and sometimes he goes beyond that warrant, appropriating scripture proofs which are not justified by scientific exegesis. The doctrine of the immediate vision of God receives, for instance, no confirmation among scholars from Job 19: 26, the old rendering of which, it has been generally conceded, is wholly incorrect and misleading; nor from 1 Jno. 3: 2, where the phrase "when he shall appear" points undoubtedly to the Son's manifestation in glory.

It is refreshing to find theologians of Dr. Hamilton's school remind their people of "the very high doctrine regarding both sacraments which is taught in the Bible and explained in the Shorter Catechism." "That incomparable little manual teaches that a sacrament is an holy ordinance instituted by Christ, wherein by sensible signs, Christ and the benefits of the new covenant are represented, *sealed and applied* to be-



lievers," and that "the sacraments may become effectual means of salvation." As the italics are the author's, we have one more proof that strangers prize more highly certain precious Lutheran doctrines than some who are the natural heirs of the Lutheran faith.

The author needs the assistance of some of his brethren this side the Atlantic in his efforts to explain away from the Westminster Confession the phrase "elect infants." While we cannot accept all its teachings, the volume is worthy of hearty commendation to the family and the Sunday-school.

E. J. W.

HARPER AND BROTHERS, NEW YORK.

*Short History of the Christian Church.* By John Fletcher Hurst, D. D., LL. D. With 10 Colored Maps. pp. 672, Crown 8vo. Cloth \$3.00.

It was a noble yet, even for Bishop Hurst, a stupendous undertaking, to sketch in a single volume the history of the Christian Church from its beginning on the Day of Pentecost down to the Reports of the last Census, a sketch so comprehensive as to include not only a survey of the modern Mission Field but also the Salvation Army, The Cultur-Kampf, The Temperance Reform, The Revision of the Bible, The Transcendentalists and The Mormons. But the learned author was equal to the task, and almost every page reveals his special fitness for the preparation of just such a volume. His complete mastery of the subject through every century of the Christian era is astounding. In this mastery is found of course one secret of his marvelous powers of condensation, but he possesses apart from that a remarkably terse and sententious style, which by a few strokes presents such a picture of a great movement or of an eventful period, as gives one a more luminous, a more impressive and a more correct view than many pages of the average writer.

Note his description of Luther in prayer: "The time of prayer was his supreme hour. Every prayer was an importunity. He would not think of silence, much less of refusal. He argued with God, and showed him how unlike himself it would be not to grant his petitions. He caught hold of the very robe of the Master, and would not let it go. Or, rather, he violently grasped the divine arm with both hands, and held it until his prayer was answered."

And the portraiture of the Rationalists: "There was no subject, however sacred, which was not treated by them. The Bible was the centre of attack. The reason was made the umpire in all matters of faith. The very existence of God was subject to its iron method of deciding the truth. Inspiration was reduced to impression. The fall of man, miracle, the person of Christ, and even rewards and punishments came in for the severe decision of human reason. The whole land was covered with the new literature. It became a passion of the times. The universities were arsenals for the warfare on the sacred standards.

\* \* The mechanic and the ploughman were made familiar with the

sovereignty of reason, and, for the first time since the Reformation began, the Bible was laid aside in palace and in hut."

The sympathetic touch of the author's sweet spirit lends an uncommon charm to many scenes in the church's progress, from which students are wont to be repelled. Instead of dogmatism and denunciation we have everywhere a recognition of truth, goodness and faithfulness, whatever be the circle or organization in which they are found. Pessimism is a matter of the heart. Love detects "the soul of goodness in things evil." To paint anything black is as foreign to Bishop Hurst's nature, as it is for some writers to see anything bright in subjects which engage their attention. His tribute to the preaching of the mediæval monks will shock some minds as a surprising concession to the truth. And so will the following paragraph on the Tractarians who are often spoken of as lifeless formalists: "The Oxford reformers made a deep impression on the English Church. Church life was revived; the services, long neglected, were attended once more; special religious agencies for evangelization were set on foot, and a new infusion of vitality made the Church of England once more a power in the life of the nation. There can be no doubt that the immense growth of the national Church within the last fifty years has been due in large measure to the zeal and energy of the High Church clergy."

From a history so brief in compass doctrinal discussions must of necessity be excluded. The author, besides, is not of those who lay the chief stress on doctrine, which fact of course unfits him for precise discrimination in this sphere. He may not, even when his attention is called to it, see any contradiction in these two sentences: "The Reformers differed fundamentally, as a result of varied spiritual experiences and mental characteristics. But in all essentials the Reformers were a unit." His volume was unfortunately in press before the formal indictment of a Lutheran professor for holding too many doctrines to be fundamental.

His acquaintance with the Lutheran Church of Europe and of this country appears to be as thorough and as sympathetic as his knowledge of general church history. Its controversies in former centuries he pronounces "as numerous as they were trivial," but he does not overlook the streams of spiritual life which have sprung from the Lutheran Church and created blessed fountains in other communions, such as the origin of Bible societies and of modern missions, whilst Wesley's "special measures to organize the converts into societies" are admitted to have followed "precisely the idea of Spener and Zinzendorf—the building up of the spiritual life of the church within itself."

Of the Church in this country he says: "it presents the peculiar spectacle of a church one and undivided, with the same polity and creed, without sect or schism, yet grouped into independent and mutually exclusive bodies, whose only note of difference is the degree of strictness with which they hold to all the Lutheran symbols of the sixteenth cen-

tury." From this it may be inferred that the good Bishop does not read all of our so-called church papers. His loss in this respect is our gain. What he says of Lichtenberger, the French Rationalist, who notwithstanding his rationalism and his national bitterness against the Germans, has been quoted in this country as an authority against German Lutherans, may be repeated here in the way of a caution that seems to be needed: his notable book "can be heartily commended, though its judgments must not be received as infallible." Dr. Hurst must have good grounds for such a stricture, which forms an exception to the kindly estimate which accompanies his reference to authorities.

E. J. W.

CONCORDIA PUBLISHING HOUSE, ST. LOUIS, MO.

*Das Neue Testament* unsers Herrn Jesu Christi, verdeutscht durch Dr. Martin Luther, mit dessen Vorreden und Randglassen, sowie mit den Summarien M. Viti Dieterichs, nebst den Vorreden und Schlusgebeten Francisci Vierlings. Quarto. pp. 614.

No one ought to grudge the "Missourians" the credit of being the first among us to raise the cry "Back to Luther." With them this watchword is no meaningless phrase, nor is it adopted merely as a catchword for a party. "Back to Luther," in the vocabulary of these aggressive and rigorous Lutherans, signifies the giving of Luther's teachings to the people so that they may hear the Gospel as from his own lips. They let Luther himself speak, and not self-appointed interpreters of the Reformer. This is unquestionably the better course, for it is with Luther as with every other genius, as with the Lord himself, no one can faithfully interpret him unless he have his spirit, his submission to the truth, his sublime faith.

The large publishing house in St. Louis is kept busy bringing out Luther's works, and it seems as if those presses would never stop until they shall have reprinted every extant utterance of the Reformers. The latest volume sent to this office is a solid and superb quarto of the New Testament with Luther's prefaces and marginal glosses, the matchless summaries of Veit Dieterich, and the prefaces of Vierlings along with his brief and admirable prayers at the close of each section. The large, bright, strong type, clearly distinguishing the expository and devotional additions from the sacred text, make such a page as is especially attractive to defective vision and form a worthy setting of the golden truth they enshrine. That the work may find its way into many thousands of German homes is a consummation devoutly to be wished. E. J. W.

*Gesetz und Evangelium.* Von Dr. C. F. W. Walther. Aus seinem schriftlichen Nachlass gesammelt. 8vo. pp. 124. 50 cts.

The zeal of this house to republish all of Luther's writings is matched by its determination to put and preserve in print every thing that Dr. Walther ever preached or taught. That indefatigable worker was in

the habit of adding to his regular lectures on theology, a series of evening lectures before the whole body of students on especially important portions of practical or even didactic theology. Parts of these discussions Dr. W. had himself committed to writing, but some of the students happily took full stenographic reports of them, so that they can be entirely reproduced as originally delivered. But for this appreciative service on the part of devoted students, a very great loss would, indeed, have been sustained.

There was one series of twenty-two lectures on Inspiration, another of twenty-two on the Truth of the Christian Religion, one of fourteen on Secret Societies, one of forty-nine on Justification, one of sixty-two on Election and Justification, &c. All of these will, doubtless, as soon as practicable appear in print. It is to be hoped that they will, prodigious as the undertaking seems. On the momentous theme of the present volume, the distinction between the Law and the Gospel, there were two series of Evening Lectures, the first of which, containing ten, are herewith given, the other containing thirty-nine, and delivered as late as 1884 and 1885, is to appear in due time, God willing. E. J. W.

*Drittes Lesebuch für Evangelisch-Lutherische Schulen.* pp. 253.

To people who ventilate their prejudice against Lutheran parochial schools we would commend the examination of the Readers used in the "Missouri" Schools. They might take offense at the religious earnestness by which they are pervaded, but the numerous lessons on American biography and history would perhaps convince them that the motive for maintaining such schools is not to perpetuate foreign ideas or to retard the Americanization of the children of foreign-born parents.

E. J. W.

We are indebted to the same House for a copy of *Hedyphonia*. Eine Sammlung geistlicher und weltlicher Chorgesänge für die gemischten Chöre unserer Gymnasien. Heft I. 30 cts. Also the *Synodal Bericht*, Westlichen Distrikts, A. D. 1892 and Canada Distrikts, A. D. 1892.

*Vick's Floral Guide* for 1893 is at hand and is brimful of interest to all lovers of choice flowers, fine vegetables and small fruits. There are special attractions in the way of seeds this year, among which are the Brazilian Morning-glory and the Alpine Aster. This number of the Guide is finely illustrated and has gems of poetry scattered through it. A copy can be had by sending ten cents to James Vick's Sons, Rochester. N. Y.

*Christian Worship* by Drs. Richard and Painter, and several other books are held over till our next issue.